### ORIGEN Agantio BEACH

Translated from the

# ORIGINAL

ENGLISH

ORIGEN against CELSUS:

Translated from the

## ORIGINAL

OTMI

## ENGLISH

### Origen against Cellus:

Translated from the

## ORIGINAL

INTO

### ENGLISH.

By James Bellamy, Gent.

Nec Verbum Verbo curabis reddere, fidus Interpres.

Horat. de Arie Poet.

#### LONDON,

Printed by B. Mills, and Sold by J. Robinson, at the Golden Lyon in St. Paul's Church-Yard.

### Origon against Colles.

Translated from the

## ORIGINAL

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## ENGLISH

By James B. Many, G.ne

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LONDON

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## The Report of the Sweet

HAT Translations of Learned Authors in general, especially if they be carefully underof great. Use to the Publick, I think, after all that has been faid against em, no Person can reasonably deny, or ev'n call into question. For as the same Reasons which may be affign'd, for the Commendation of a Fountain of Water, may as well be brought in Praise of the Streams, which proceed from it, fo far as they are properly convey'd So I think the very tame Arguments which are us'd in Payour of any Learned Original, will equally ferve, to justifie, and recommend a Translation of it, fo far as it aniwers its principal End, in conveying

ing to our Minds the true Sence of

And the I think, I may fay, without the Suspicion of Vanity, that I
have, in some measure employ'd my
Time and Strength, in the Study of
the Learned Languages, and that I
highly value 'em, as the happy Vehicles of folid and useful Learning;
yet the bare Language in which a
Book is writ ( let it be never so
much extell'd, as being learned, and
copious, or esteem'd for its Antiquity,
native Majetty, and inimitable Sweetness) is, I confess, one of the least
Things, which will ever recommend
it to my Esteem, and Perusal.

For I humbly conceive, that in all our Studies we should not so much nibble at Words, which are, as it were, but the Bark of the Tree of Knowledge, as aim at the Improvement of our Reason, which is a strong Reflection from the Deity, and affords abundant Matter of agreeable Entereainment, to them, who are fo happy, as to be diffinguish'd from the Generality of Mankind, by a wonderful Penetration of Soul. And if an Author, by his natural Capacity, and acquir'd Abilities do's make a more than ord'nary Figure in the intellectual and learned World, is an Honour to the Age in which he flourish'd, and perhaps equally the Wonder and Envy of succeeding Ages. I think, the more Reasons may be assigned, why he should be cloath'd in the English Language, which is most familiar to us, and is allowed by all capable Judges, to be very expressive, copious, and charming. For certainly 'tis Pity, that such immense Treasures of Sence and Learning should be consinid, to those sew Persons, in a comparative Sence, who happen to understand the Language in which he writes, and like the vast Mines in Peru and Mexico, serve chiefly for the Convenience, and Delight of those, who are Foreign to us, both by Blood, and by Religion.

And I have often thought, and 'tis the Opinion of many Persons, who are far more capable of judging than my self, that 'twou'd conduce very much to the Honour of the BRITISH NATION, to have the Fathers of the Three First Centuries, those Heroes of Antiquity, and Pillars of the Christian Church, translated into the Language of our Country, and cloath'd in so Modern and so Charming a Dress, if it be possible, that many of both Sexes, whose Genius and Education do's not lead 'em, to the Study of Greek and Latin, may be induc'd to read 'em,

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and to square their Lives by those exwhich they have laid down, for the Conduct of Others, and of which they we'le in their leveral Ages, and are still, in some Sence, living, and highly bonou-

And fince, by the Policy of a Neighbearing Narion, the Language of Libit the XIVth has already obtain'd that UNIVERSAL MONARCHY, to which he feems to afpire, and fince, many excellent Translations, of which the French may justly boast, have invited and almost coustrain'd, many ingenious and polite Persons, to learn and win re their Language, and so perhaps they have been unhappily and insensibly won over to their Corrupt Religion and Slavish Principles of Government, I think, tis not a little strange, that we, who are to prone to a Phantafical Initation of em, should fo much abound, in Unnecessary . and Triffing Originals, and give fo little Encouragement, to the Translation of those Ancient Authors, whom, in Spite of all our Ignorance and Prejudice, we must acknowledge to have been remarkable for their Learning, and whose Labours, fince they were generally approved, and highly admired, in the Early and Pure Ages of the Church, and

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and fince they strangely confounded the Whole Heathen World, one would think, might very well ferve for our Confirmation, and delightful Entertainment. And tho we defervedly pay a most profound Respect to the Greek and Hebrew Text of Scripture, as claiming in a strict Sense the Venerable Title of the Word of GOD, and challenging in a special Manner the Time, and Strength of those, whom God and Men have thought fit to employ, in the Explication and Defence of the Sacred Oracles; yet 'tis an extraordinary Happinels, which we in these Nations enjoy, that we have fuch excellent Tragflations of the Bible, and ev'n the common People (who have precious and immortal Souls, as well as others, and want more Helps, for the regular and comfortable Discharge of their Duty ) are so far from being commanded by their Ministers, to avoid 'em, as being dangerous in unskillful Hands, and an imperfect Rule, both of Faith, and Manners, that they are strictly enjoyed, and with all imaginable Tenderness entreated, to read em, with the greatest Seriousness, Industry, and Pleature.

And if we have just Caule, to return God our most immble and hearty.

Thanks, for raising up, and inclining

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some proper Persons, to undertake so important and so difficult a Work, for affording fuch Measures of his gracious Affiftance, as were necessary, to support, and encourage 'em in it, and to bring it at last to a most honourable and happy Accomplishment, I think, the Tranflations of any pious, rational, and learned Authors, whose Labours have a tendency, to lead us, into the true and deen Sence of the holy Scriptures, and to furnish us with proper Weapons, to encounter the inveterate and most formidable Adversaries of the Christian Religion, must be very defireable, and attended with no small Advantages.

I confess, I am highly sensible, that Translations do frequently abound with Faults, and perhaps with such as are notorious, which should a Person undertake to justifie, he wou'd expose himself, to the Scotn, or Pity of the learned World, and to the Censure ev'n of

the injudicious, and illiterate.

But this, if it be a folid Objection against bad Translations, (which I hardly believe it is, fince they may have many great Defects, and yet the Translator shou'd be esteem'd, and rewarded for his good Will to the Publick, and that Measure of Industry, and Skill in the learned Languages, which appears in his Work, tho he deserves

to the Reader. 91 8

deserves far less listeem, than one, who happily accomplishes fome accurate Composition, or more compleat Translation.) I say this, if it be a folid Argument against bad Translations, wo'nt hold against such as are good, and so apparently and so highly uteful, that shou'd any one exclaim against 'em, he would but betray his Folly, and provoke the Laughter, or silent Scorn, or those, who are not as remarkable Trissers as himsfels.

For if no Translator must appear in the World, who is not fo industrious, and so correct, that he almost feems to be free, from those Faults, to which the Frailty of humane Nature renders Mankind unavoidably subject, if the Taste of Readers is so nice, as to disrellish the the most exact Translations, that are extant, by Reason of many great Defects, which infenfibly creep, into the belt humane Compositions, then the same Argument which is us'd against Translations, will equally overthrow the most learned and useful Originals that ever were, and ey'n the facred Oracles of the fupream and all-wife Being.

For the I think tis ridiculously objected against us, by the Atheists, and Deists, that some Faults have been found, in the best Versions of the Holy Scriptures, and that the facred Original Text

it self thro' the long Tract of Time in which the Books of the Old and New Testament were committed to Writing, thro' the Ignorance, and Carelesness, and perhaps Design of some Transcribers, is liable to some sew Exceptions; yet if we must reject and despite all Translations, because some are bad, and the best imperfect, I fear, we must immediately throw up our Bibles themselves, and grope after Truth, by no better Help, than that of the dim Light of Na-

ture\_

For all the Versions of the Holy Scriptures are allow'd to be the Works of Men, who were not immediately inspir'd by the Spirit of GQD, tho' we have Reason to believe, he was pleas'd to afford 'em more than ord'nary Direction, and Influence, in an Affair which had fo great a Tendency, to the Welfare of the Christian Church, and ev'n to the happy and timely Conviction and Conversion of the most hardn'd Infidels, into whose Hands the Scriptures may fall, from Time to Time, and in which they made their ferious, earnest, trequent, and more solemn Addresses, to Almighty God, for all that gracious Affiftance, which he law was necessary or convenient for 'em.

All the Versions, and the Septuagint it Self, (for correcting which, and comparing

paring it with the Alexandrian Manuleript, the World is beholden to the Incomparably Learned, Indefatigable, and Judictions Dr. Grabe) all the Versions, I lay, were the Works of uninipir'd Persons, who were liable to many gross Defects.

Nay, the Greek and Hebrew Text of Scripture, those sacred and refreshing Fountains of living Water, have been shamefully polluted, by humane Additions and cursed Innovations, tho' God in his wise and holy Providence has preserved 'em, in all the Ages of the Church, so far uncorrupted in Spite, of all the Wit, Malice, and unweary'd Industry, of Men, and Devils, that they carry the lively and honourable Stamp of a divine Authority, and are still what they always were, a perfect Rule, both of Faith and Manners.

If then, we pay a more than ord'nary Deference, to the facred Originals of the Holy Scriptures, and if the imall Errors, in a comparative Sence, which are found in all the Versions that were ever extant, ought by no means to shock our religious and firm Belief of the Divine Inspiration of those facred, and most valuable Records, then I think, us sufficiently evident, that Translations, in general, are of excellent and continual Use, and the Badness of some, and the Impersections, which unavoidably attend

attend 'em all, is no folid Argument against those which are good, or even such as are bad, if the Original was an Author who deserved to be translated, and so far as the Translator discovers his Affection, and does real Service to the Cause of Piety, Sence or Learning.

Another Objection that may be brought against Translations is this, that the injudicious, and illiterate shou'd not dare to intrude into those venerable Misteries of the Empire of Reason, and Learning, which some are apt to imagine, tis their Prerogative, to consult, and to understand, and the entire Reputation and Advantage of which they think is a Debt, that ought only to be pay'd to Persons of their Character, and Distinction.

But many, who affirme to themselves, the Tirle of Persons, who are profoundly searned, especially such whose Talent sies chiefly in torturing such Words as very seldom occur in Authors, whose Heads are living Dictionaries, or rather Libraries, the faithful but trisling Repositories of senseless Criticisms, which how great Satisfaction soever they may perhaps afford, to these eager and eternal Hunters of meer Words and Phrases, are of little use; I say, many such Persons have a much smaller Share, of solid Reson, than they whom these Trans

in the Empire of Learning would have

to lie proffrate at their Feet.

Besides I can't for my Life conceive. why any Persons how learned so ever they may esteem themselves to be, how knowing foever they may be accounted by others, who have gon in the fame tedious, if not unprofitable Track of Study. and what Skill foever they may really have, in reading uncommon and almost obliterated Characters, or comparing almost an infinite Number of Worm-eaten and voluminous Manuferipts, I fay, I can't conceive, why fuch Perions shou'd desire, and endeavour to engross all the Learning in the World to themselves, make it serve like the Egyptian Hieroglyphicks, to amaze, but not instruct, or reform Mankind, and prevent the Generality of Men, from making Enquiries into Truth, which these fond Admirers of themselves reprefent, as a Thing that's vastly beyond their Reach, and the Honour of Knowing, which ought by no means to be prostituted to 'em.

For my Part, I confels, I cou'd never justifie, nor easily extenuate the common Practice of the Popish Priests, who forbid the Laity, to read ev'n the Holy Scriptures, which (if they are not render'd a meer Nose of Wan, by their Humans Traditions, and wrong Interpretar

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tions;) are able, under the Influence of the Holy Spirit, to make the injudicious and illiterate, so wise as to secure the Salvation of their Souls, (tho' not fit to dispute, or manage an Intriegue, with subtil and designing Jesuits) and can warm their Hearts, with a much deeper Impression of the near Relation in which they stand both to GOD, and and to their Neighbour, and of those prudent Methods, which they ought to take, to perform their Duty, in the most pleasant and profitable Manner, than some, of the most learned Doctors of the Sorbon can modestly pretend to have.

And whether such Persons of Intriegue don't discover as much Ignorance, as Antichristian Pride, in taking these irregular Measures, to gain the Esteem, and command the Puries of the People, to support the Interest and raise the Reputation of the Church of Rome, which stands in Need of many pious Cheats to keep up it's Aspiring (and yet perhaps sinking) Hierarchy, is a Matter, that deserves to be tak'n into our serious and most deliberate Thoughts.

And the I firmly believe, that our Bleffed Saviour has appointed an Order of Men, which shall continue, ev'n to the End of the World, to preach his Gospel, and administer his Holy Sacraments, and I earnestly desire, that my Tongue

may

may cleave to the Roof of my Mouth, if I don't prefer 'em before Mulritudes of those, who, thro' the Influence of Satan, the curfed Policy of the Church of Rome, the Diforder of their Bodies, their wretched Ignorance of the happy Settlement of the dacred Canon, of the Reputation they expect to gain, by affecting to make high Pretences, to new Light, and immediate Inspiration; vet I am far from thinking, that the Christian Religion was design'd to feed the boundless Ambition, and in so extravagant a Manner to raile the Reputation, and support the External Grandeur of the Clergy, That his ther P. VgraC

And if the Scriptures shou'd be frequently and feriously consider'd by all, to whom its Precepts, Promifes, and Threatnings are directed, if the deligning Priests of the Church of Rome are guilty of a notorious Crime, in pretending, that the common People shou'd n't dare, to intrude into those Sacred Mysteries, that are contain'd in 'em, if they ought to lye always open for the Information and Conduct of those, who most need their Assistance, then no pious, rational, and learned Authors shou'd be deny'd the Lairy, but, like the Public Service, which they pay to Almighty God, shou'd be offer'd to their Confideration.

in that Language which is most fami-

I don't affirm, that they who wou'd hinder Persons of mean Capacities, and inconsiderable, acquir'd Abilities, from enjoying the Satisfaction, and reaping the Advantage of learned Authors, are as guilty, as the Rowiffs Priests, who deny the People, that Word which alone is able, by the Bleffing of Almighty God, to make 'em holy in this World, and compleatly and eternally happy in the World to come; tho' I think, that they, who are eminent for Learning, may, with a much better Grace, affirm, that 'tis their Prerogative, to confult learned Authors, than the Popific Clergy can pretend, that the common People must be blind Votaties to the Church of Rome, that they must not understand the Language, in which their Divine Service is perform'd, and their Religion, and by confequence their Everlasting Salvation, must depend on the Qualifications, and Intention of those who officiate for 'em.

But if 'ris the Duty of the common People to read the Word of God, and to perform all their Acts of Devotion, in the Language of their Native Country, if they, who are unable, to understand the Sacred and Original Text of Scripture, shou'd have the Bible

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translated into a Language, that is familiar to em, this feems to me, to be a folid Argument, to prove, that any uleful Original which they don't understand, in the Language in which the Author writ, shou'd be cloath'd in such a Drefs, as may render it intelligible, and easie to 'em.

For my part, I am far from being bigotted to any ancient Authors, the I hope, they will be ever valu'd, in Proportion to that Vein of Sence, Learning, or Piety, which often runs, as it were, thro' the whole Body of their

Discourse.

I am not fuch a Slave to Antiquity, as to judge it a Crime, to read the Writings of those Modern Authors, in which any Thing in its own Nature valuable, do's occur, and Sir William Temple, in his Effay upon Ancient and Modern Learning, as Ingenious and Polite a Person as he was, and as much as I am charm'd with his Writings, do's pay, I think, too great a Deference to the Ancients, and give too mean a Character of the Modern Heroes.

But whether Ancient or Late Authors do deserve the Preference, that the Encouragement of Translations shou'd be any Hindrance to the Reputation, and fuccessful Progress ev'n of Ancient Learning, is, what I confess, after ma-

ture Deliberation, I am not able to conceive.

For as for those, who are entirely, and perhaps culpably ignorant of the He-roes of Antiquity, and have no Skill in any of the Learned Languages, 'tis impossible, that Translations should lessen their Esteem for those Authors, who Bear the awful Stamp of very diffant

Periods of Time.

Nay, this is to far, from being the true State of the Cale, that I do not fee, tis possible for the common People, to have any high and well-grounded Respect, for the genuine Monuments of Antiquity, but by Means of thole very Tradilations, which they who make the Objection, do most severely condemn.

Tis true, they may hear it reported, that the Fathers of the Primitive Church were very pious, rational, and learned Writers, but their Knowledge, or rather Opinion, is not the natural Re-fult of their own Examination, and Judgement, and, by Consequence, the Esteem which they have, and express for em, must be highly irrational, or at best uncertain, and extreamly superficial.

But when any of the Ancient and Learned Authors are, as it were, rais'd from the dead, and cloath'd in a Lan-

guage,

guage, which they perfectly undera Translation of 'em, by one, who, as they have Reason to believe, did perfectly understand the Language, in which the Author writ, and was Mafter of the Subject, and whose Fidelity they have scarce a Temptaentertain a very honourable Opinion of 'em, and thank the Translator, for faving em the Pains, of understanding, and confulting the Original.

And as for those, who have Skill, in the learned Languages, I don't fee, that a Translation of any Ancient and Confiderable Authors can do 'em any real Prejudice. For certainly the Translator must be void ev'n of common Sence, and very illiterate himself, if he desires 'em to pay a greater Regard to the Translation, than they ought to pay to the Original.

This wou'd be, to prefer the Stream before the Fountain, from which it proceeds, which wou'd be monstrously abfurd, and can't fairly be fappos'd, in fo Judicious and Learned an Age as this. And one, who understands the Languages, is fo far from being hinder'd hereby, from the Study of 'em, or discourag'd from paying 'em a due Respect, that a Translation, if

it be but tolerably perform'd, is a Help to him, in consulting the Oriz nal, and tends, to cultivate his Skill, in the learned Language, in which

the Author writ.

Belides, we must consider, that no Translator, who has common Sence will defire, that they, who are profoundly learned, shou'd lay aside the Original, for the Sake of a Translation; but only allow fome Time, and take Pains to compare 'em, and fee whether he has hit on the true Sence of the Author, and if he has really done fo. the Translation must be valu'd of Course, unless the Original be esteem'd for nothing, but the Words; which I believe, no rational Person will ever be tempted to imagine.

I shall fay no more of the Benefit and Necessity of Translations in general; but offer fomething concerning that Author, whom, I have, in Part, translated, with a due Regard, I hope, to the Glory of God, and the Publick Good, tho' whether I have perform'd well, or not, I must leave to the Judgment of the Learned, at whose Bar I shall think it an Honour to be arraign'd, if I have been guilty of any grois Defects, and whose Friendly Confures, I shall willingly, and ev'n thankfully undergo. That

That ORIGEN flourish'd in the Third Century, and in the Infancy, if I may so say, of the Christian Church. is fo generally known, that it feems

almost needless, to mention it.

And fince we defervedly, and chearfully pay a Deference, to the living Monuments of Antiquity, and especially to those Pious and Learned Writers, who liv'd in the Early and Pure Ages of the Church, partly thro' a natural Curiofity, to know the Names, Characters, and Works of the most Eminent Persons, who slourish'd in fuch distant Periods of Time, partly thro' a Sense of those Miraculous Methods, which the Great God was, as it were, oblig'd to take for the Support and Encouragement of the Church, during its Minority, and partly from a just and deep Conviction, of the Eminent Piety, Profound Judgment, and Universal Learning of many of the Primitive Fathers, I think, a more than ord'nary Veneration shou'd be paid, to the Memory of the Deceased ORIGEN, and especially to his Books against the Ingenious and Learned CELSUS, which are a lively Picture of his Capacious and Exalted Genius.

Need I fay any Thing in Commendation of his Piety, or rather, will not every Thing, that I can fay, fall vailly fhort

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Thorti of the Dignity of the A wful Third Century, and in the Kitheidust Willeit not in dome Sence; and ih fome Meafure, lofe its vilative and almost unfully'd Lustre sby the faint Encomiums of the moftvelevated Morrais, who are impired with a crementdous Sense of his Majestick Simplicity, and Irrefittible, and almost inimitable ters, who liv'd in the Evil amail e s A Pier, which was for fincere, and fo imparient of Restraint, that 'tis reported of him, that when his Honoured Father was suffering under the Empevior DECTUS to be would, evin in -his tender Years of have faluted the Flames of Marryrdom, with the great--est Readiness and evin Triumphant Toy. had not his Dear and Honour'd Mother, by her maternal Authority, Arts of Periwalion, and innocent Methods of Female Policy, dip'd the flourring Wings of his humbly-afpiring Souls A Piety, discover'd, by denying ev'n the lawful Appetite of his fordid Flesh, and looking with a generous Difdain son the outward Grandeur, and perishing Vanities of this lower World of and A Piery, which was feen, by his Leaving, or, in a comparative Sence, Despising the School of Blato, that Celebrated Heathen Bhildsopher, for vithe Sake of the meek and perfected modi FESUS.

JESUS In a Word, a Pietty which appear'd in the Tenor of his Life, and Conversation, the Strictness of his Morah Veryuss, and Christian Graces, in the flaming but just Zeal he thew'd for the Cause of Christ, the exact Care and extraordinary Vigour, which runs Apploga, and the prudent Measures, which he took, to win others, to the fincere Belief and regular Practice of that Holy Religion, which was to confrantly, to chearfully, and in brightly exemplify'd in himself.

Need I say any Thing of his Sence.

who cou'd n't soment himself, with-out the severe Seyan of Philosophy, and the sublime Notions of the Divine Plato, in particular, and familiarly convers'd with the most judicious' Philosophers among the Pagans, and greatly improv'd the rein'd and uleful Knowledge, which he eagerly imbib'd, from those Stars in the Firmament of Learning, by lighting his Torch, if I may to fay, at the dazling Rays of the San of Righteousness.

Need I lay any Thing of his Learning, who, on that Account, was justly the Wonder, and has too often been the Envy of the Heathen and Christian World, who by reason of his solid Sence, and uncommon acquir'd Abili-

ties.

Matters

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ties, was inclined and qualify'd, to take an unconfined Range, thro' the immense Spaces of the Intellectual Ether, who by the Number, and Choice of the Books he publish'd, (of which Eulebius gives us an Account, in his Ecclesistical History) discover'd at once the Begularity, and almost infinite Gompass of his Studies, and by his Travels into Foreign Countries, was fully acquainted with the Posture of Affairs, both in the Christian Church, and in the Learned World?

I can't but take Norice, by the Way, that if ORIGEN had been fo mean a Man, or his Works to dangerous, as Cardinal Baronius, Cardinal Noris, Greecens the Jefuire, and fome others represent him, I wonder, that Pope Anaftafius, a whole Council, the foremention'd Persons, and the whole Jufinian Age, should so violently oppose

him.

I confess, after all that I have faid, which is little, if compar'd with what I cou'd easily offer, in the Praise of ORIGEN, I dare not say, that St. Hierom, that very Learned Father, and afterwards the Justinian Age, and many Others since, had no Colour of Reason, for what they alledg'd against him.

Indeed, the Wildom of God does very plainly appear, in to ordring Matters. Matters, that even fome of the Sacred Penmen of Holy Scripture, and the Brightest Lights that ever shone in the Glorious Orb of the Church of God, had some Defects, to allay their intrimstek, and apparent Worth, and prevent that Excessive Veneration, which wou'd otherwise have been paid 'em, by teason of their Natural and Acquir'd Accomplishments, the Honour they resected on the Ages, in which they source, they did the Cause of Christ, and the Common Wealth of Learning.

But as the Translators of the Bible wou'd have been unjustly treated, had they been reproach'd with ev'n feeming to countenance, the falle Notions of Things, which the Generality of the Jewish, and many of the Leaders of the Christian Church, are known to have entertain'd, or had they been upbraided, as if they approv'd of David's Murder and Adultery, and St. Peter's most shameful Denial of our Blessed. Lord: So I may rationally expect, that the Reader will be fo just and candid, as not to imagine (as great a Man as ORIGEN himself was, and as great a Heroe of Antiquity, and Christianity, as I know he was ) that I'm fo very ignorant, as to agree with him, in those Opinions, or Practices,

which are evidently, and greatly liable to centure.

As for his Notion, that the Deviks may be recover'd; I must confess, it feems to me to be both a false, and dangenous Polition; falle, because there's ao Colour for it, that I can fee, in the Word of God; and dangerous, because it has a Tendency to encourage Perfons to go on in Sin, in Hopes, that ev'n the Fire of Hell will be at last extinguish'd, and be but a Second Purgatory. We know, that no less a Perfon, than the Late Most Reverend Arch-Bishop of Canterbury has publickly appear'd in its Defence, and has offer'd tuch plausible Arguments, that perhaps it may feem difficult to confure His Grace.

But as I have much more Reason to doubt, of my own Salvation, than of the Eternal Happiness of that fingularly Pious, as well as incomparably Rational, and very Learned Prelate, so I am sully satisfy'd, that ORIGEN will be a Star of the First Magnitude, in the superior Orbs, and the his Notions might in some Respects be peculiar to him, and justly deserve our Censure; yet the chief Thing in us, which the Great God regards, and on which he will put distinguishing Marks of his Fayour, three all the Revolutions of Eternity,

nity, is a regular and freddy Course of fincere and unaffected Virtue, and Piety.

As for Off ring Sacrifice to Idols. which Petavius the Jesuite, and other Learned Men, do feem inclinid to charge on ORIGEN, and Epiphanius thought fit to relate, in his Book of Herefies, 'tis observ'd by the late Learned Fredericus Spanhemius, in his Ecclefiaftical History, that that Act was never charg'd upon him, ev'n by the Justinian Age, in which he was more generally, and more violently opposid than ever.

But be that Matter as it will, St. Hierom himself, who strongly oppos'd his Errors, had no small Veneration for him, on the Account of his Piety,

Sence, and Learning.

And the Late Reverend Dr. Stillingfleet in his Origines Sacra, do's frequently quote, and honourably represent him to the World, as many of the greatest Lights of the Christian Church, and of the Learned World had done before him.

But I'm fensible, 'twill be readily objected against this Translation, that we abound already with Defences of the Christian Religion, which are much more useful, than ORIGEN, who makes it his Business, to confute Celsus, who was a Heathen Philosopher,

MIS true we fiave Grotius de Veritare Christiana Religionis, the Learned Apology of the late Reverend Billion of Workester, the most Admirable Sermons of the Pamous Dr, Bentley, preached at the Lecture of the Honourable Robert Boyl, Etq; fome incomparable Sermons published by the Reverend Dr. Tillotfon, Dr. Blackhall, Dr. Stanhope, and Mr. Clark, Chaplain to my Lord Bishop of Norwich, the Learned Dr. Owen's Comment on the Enifie to the Hebrews: And I cou'd hardly discharge my Conscience, shou'd I forbear to mention Mr. Baxter's Reafons of the Christian Religion, in Honour to the Memory of so Great, and especially fo Good a Man. We have the Rational, and Learned Dr. Parker's Demonstration of the Law of Nature and Demonstration of the Divine Authority of the Scripeures; and many Excellent Authors, who have united their Forces against the most Formidable Adversaries of our Common Faith.

But certainly, 'tis impossible, to be too well furnish'd with Reasons of the Hope that is in us, and we ought to be so far from Slighting either the Ancient Apologies of Justin Martyr, Tertallian, Tatian, Arnobius, Lattantius, and the like, or ev'n the Modern Defences of the Christian Religion, that I think,

think, we shou'd deeply lament that we have no more, and that those which we have, are no better understood, and it highly becomes us, to make a thankful and due Improvement, of those many Excellent Helps, which God, in his infinite Wisdom, and Goodness, sees fit to afford us.

I can think but of one Objection more, and that is this, that by Publifting this Translation of ORIGEN, I do expose the corrupt Principles of

Celfus to more publick View.

Tis true, I do fo. But certainly the Truth is so safely guarded, by its Native Purity, and fo well recom-mended by the Evidence that attends it, that 'tis fo far from being afraid of the Light, that it defires nothing more, if I may to fay, than to make its most open, and undifguis'd Appearance in the World; and if the Objection has any real Force, 'twill hold, as well, tho not equally against Origen himself, for writing against Cellus, which plainly supposes, that all the Learning, Wit, and Malice of that Arch-Fiend of Hell must be diffected, as it were, and laid open to View, which the they are the rankest Poifon, will never be able to infect us, if we have but the Bleffing of Almighty. God, on so Excellent an Antidote at hand.

hand, as the indefatigable, and almost mitable Labours of that Pious, Rational and Learned Father, who op-

pos'd him. 101 hall fay no more in Defence of a Translation of ORIGEN, but humbly Jubmit my mean Performance, to the Centures of this Judicious, and Learned Age, and publish it as a publick, the unworthy Tribute of Practe to the great Author of my Being, and Fountain of all my Happinets; and as fome, tho' but a fmall Recompence, to my Dear and Honour'd Father, for the prudent Me thods he has tak'n, the Pains, and Charge he has been at, and the great Readiness and unusual Joy, which he has always express'd, in Procuring, and Continuing to me, to far as it lies in his Power, under God, the extraordinary, but not duly improv'd Advantage of a Liberal Education.

I have frequently read the Eight Books of Origen against Celfus, as they offer'd themselves to my Consideration, in the Greek Original, the French Tranflation of the Learned Monfieur Bouhe, reau, and the Latin Version, and am not conscious to my self, of any wil-

ful and gross Desect.

have but the Bleffer of A. on to Excellent an Almid

And after many Solemn Supplicat tions for Divine Affiffance many tedious, and yet pleasant Hours, which I have employ'd about it, many kind Directions, and Encouragements from Persons of no mean Rank for Piety. Sence, Learning, and Extraction, and many?earnest Desires, that the Glory of God may be my principal Aim, and in a word, after having perform'd, what lies within the Compass of my fmall Ability, to cloath it, in fuch a Dress, as may recommend it to the World, I fay, fuch as it is, I humbly expore it to all Learned, Judicious, and Candid Persons, and submit it to the Cenfure of the Criticks.

And if this First Essay shall meet ev'n with a tolerable Acceptation from the World, I design, God willing, to take the first Opportunity, to translate the Two following Books.

That the Advantage, which the Reader may reap from ORIGEN, may be equal, or superior, to the Painful Pleasure, which I took, in Translating him, that his Belief of the Christian Religion, may be daily confirm'd, and that he may at Length enjoy that inconceivable Happiness in the Future World, of which many of the

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the Primitive Fathers are now partaking, and of which, I firmly believe, that the Pious and Incomparable ORIGEN has no small Share, is the Sincere Delire, of

d mean Rack or Perc. The Unworthieft Servant of our Common Lord.

James Bellamy.

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### Origen against Celsus:

Translated from the

# ORIGINAL

### ENGLISH.

Book the First.

Origen against Celfus:

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## ORIGINAL

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## ENGLISH.

Book the First.

# ORIGEN's Epiftle Dedicatory TO Ambrosius.

Origen's Englis Dedicator

Hen false Witness was brought against our Blessed Saviour, he held his Peace, and when he was accus'd, return'd no Answer, being fully perswaded, that the Tenor of his Life and Convertation among the Jews, was the best Apology that cou'd possibly be made in his Behalf. But you, Virtuous Ambrosius, were pleas'd to desire me, for Reasons best known to your self, to windicate the Christians from those foul Aspersions, which Cellius has publickly C

34 Origen's Epistle Dedicatory.

east upon 'em, as if a Confutation of him were not legible in the Things themselves, and what he offers might not be deservedly rejected, as wanting ev'n the Appearance of Truth to recommend it to the World. To thew that our Saviour held his Peace when false Witness was brought against bim I need only at prefent, produce the Testimony of St. Matthew, which is confirm'd by what St. Mark the Evangelist relates. St. Matthew has these Words.

Mat. 26. Now the Chief Priests, and Elders,

v. 59. and all the Council fought false Witness against Jesus, to put him to Death, but found none. Yea, though many false Witnesses came; yet found they At last came two false Witneffes, and faid, this Fellow faid, I am able to detroy the Temple of God, and to build it in three Days. And the High-Priest arose, and said to him, answerest thou nothing? What is it which these witness against thee? But Jesus held his Peace. We read in another Place of the same Evangelist, that our Saviour return'd no Answer to

Man 27, the Perfons who accus'd him. And Jeis its fus flood before the Governor, and the Governor ask'd him, ' faying, art thou the King of the Jews? And Jefus faid unto him, thou fay'lt. And when he was accus'd of the Chief Priests and Elders, he answered no-

thing.

thing Then fays Rilate unto him hearest thou not how many Things these withess against thee? And he answer'd him never a Word, infomuelt that the Governor marvell'd greatly And indeed it cou'd n't but be admir'd by Persons who were least capable of Rest festion, that when he had so fair an Open portunity to free himself from the heavy Charge that was brought against him, to enumerate, or at least, modestly infinuate his Thining Characters, and to commend the higher Powers, as being ordain'd of God, and by these innocent and post litick Methods to procure the Judge's Favour, I fay, that when he bad so fair an Opportunity to do all this, he sbow'd be fo far from embracing it, as to lack upon his most violent Assusers with a truly-generous Disdains

That the Judge feem'd willing to atquit him, had he made his Apology, is plain from the following Words, Whom Mat. 24. will ye that I release unto you? Barat. las, or felus who is call'd Christ? And thoje Words, He knew that for Envy ibid. 18. he had deliver'd him. So that the holy and spotlels Jesus was scarce ever: free from unjust and severe Accusations, as long as the perverse Dispositions of Men, whose Minds were corrupt, and whose Lives were often . fain'd with the most grois Enormities, did remain the same

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### 36 Origen's Epistle Dedicatory.

as they have been in all the Ages of the World.

And ev'n now he holds his Peace, and makes no verbal Answer, but the unblemish'd Lives of his fincere Followers are his most chearful and most successful Advocates, and have so loud a Voice that they drown the Clamours of his most bigotted and most zealous Adversaries. I will, therefore, be so bold as to say, that by Publishing this Apology, I Shall feem to lessen the Force of those powerful Arguments in Defence of the Christian Religion, which are drawn from the holy Lives of its pions Votaries, and are plain Appeals ev'n to Sense and common Observation. But that I might not feem backward in obeying the Commands you have laid upon me, I have endeavour'd, according to my present Abilities, to give a full, or at least, a sufficient Answer to all the material Objections which Celfus has brought against us, which, in your Opinion, my Dear and Respected Ambroflus, do strike at the Fundamentals of the Christian Religion, but, I verily believe, will never sbock the Faith of one, who by the Grace of God does live in the Profession of it with some measure of Sincerity. And God forbid that any of us Ibou'd have so embrac'd the Gospel (which is so lively a Declaration of his Love to perishing Sinners thro' the Merits of our Bleffed

### Origen's Epistle Dedicatory. 37

Bleffed and All-fufficient Redeemer ) as to be in Danger of receiving any bad Impressions from Celsus's Discourse, or the Writings of any other Ingenious and Learned Person, who holds the same

Wicked Principles.

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For St. Paul reckoning up those things, which are apt to separate Mankind from the Love of Christ ( all which his Love to 'em did, and will at last effectually, and most gloriously overcome ) don't Jay. that erroneous Discourses should be any; much less a principal Cause of this unhappy Separation. Observe first he says Who shall separate us from the Love Rem. 8. of God? Shall Tribulation, or Diffres; or Persecution, or Famine, or Nakeds ness, or Peril, or Sword? ( As it is written, for thy fake we are kill'd all the Day long, we are accounted as Sheep for the Slaughter, Nay, in all these Things we are more than Conquerors thro' him that loved us. Then reckoning up another Set of Things, which usually sbock Mens Faith and Virtue, he fays, I am perswaded, that neither ibid ;8. Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things prefent, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jefus our Lord. And there is just Ground ev'm

### 8 Original's Episth Deducatory)

evin for as who fall redstly foort of the extraordinary Assainments of that great Apostle lof the Gentiles, to fay, Who shall suparate us from the Love of Godia Shall Inbulation, or Diffress, for Perfecution, or Famine, or Nakedness, or Peril, or Sword & But the Apastle who thought this too mean a Bouft, for thefe who had arrived to so remarkable a Pitch of Victue, as that to which he had attain'd, professes, That in all these Things he was môre than a Conqueror; which Words bave a peculian Weight and Emphasis. And therefore, when he and the rest of his Nable Class some to make their Boaft , they proceed to the fecond Set of Things, nathick are here anumerated, and can fay with a boly Triniph, That neither Death, nor Life, nor Angels, per Principalities, nor Powers, non Things prefent nor Things to come, nor Height, nor Depth, nor any other Creature, shall separate us from the Love of God, which is in Christ Jesus our Lord.

No that I confess, I have no great Opinion of that Man's Christianity, whose Faith is in the least liable to be shock'd, either by this Book of Celsus, or the Writings of any other Person of the same unhappy Stamp. For really I'm at a Loss to know in what Class of Christians I shou'd rank that Man, who is not Proof

Proof against all the bitter but unjust Reproaches, with which Celfus has loaded the Followers of our Bleffed Lord. But because the common Sort of People are in no small Danger ( as you imagine, my Dear Ambrosius ) of turning Apo-states from the Faith, since perhaps they may be fook'd by what Celfus has offer'd against the well-grounded Princigles of our holy Religion; and I bope will be no tels confirm a in their Judgments, by what I final festionably produce in its Defence, provided I am able to confute his Errors, I resolved to obey your most just Command, and to return an Answer to the Book you were pleas'd to find me, the very Title of which, viz. A True Relation, will hardly pals for fuch with them, who are no great Proficients evin in the Philosophy of the Heathens.

St. Paul knowing there were many Things in the Greek Philosophy that were not in themselves contemptible, but had by Accident a malignant Influence on the Minds of Common People, representing Error under the plausible Appearance of folid and most important Truth, has thefe very Nords, Beware colof. 2. left any Man spoil you through Philofophy, and vain Decit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.

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### 40 Origen's Epistle Dedicatory.

this is more than I think, any judicious Person will allow the Book which I am just going to answer. For the Apostle calls the fore-mentioned Things by the Name of Vain Deceit, perhaps in Contra-Distinction to a certain Kind of Deceit which is not vain, but innocent and useful, which the Prophet Jeremiah considering, made hold to apply the following Words to the Great God himself; O Lord, thou hast deceived me, and

ger. 20. O Lord, thou haft deceived me, and v. 7. I was deceiv'd; thou art stronger than I, and hast prevail'd. But, in my Opinion, what Celfus publish'd do's mant ev'n that plausible Appearance, to render it worthy to be call'd deceitful, which is to be found in the Writings of those eminently-learned Persons, who were the Heads of the various Sects of Philosopa 'ers among the Pagans. And as in Geome 'ry, 'tun't sufficient that what is ofrerid for a Demonstration, be in it felf falle an d dangerom, but it must have fome Co our of Truth, or it can never deceive, and engage ev'n the most faint Endeavours of one, who wou'd improve So those Discour, es, which deserve the Character of Vain L leceit, must have some rational Arguments, Affinity with those made Use of by the that are frequently Sects of Philoso-Heads of the Several phers.

When

Origen's Epistle Dedicatory. 41

When I had proceeded in my Answer to Celsus, as far as the Place where he personates the Jew discoursing with our Blessed Saviour, I thought, 'twou'd be proper to put this Preface before my Book, that so any One into whose Hands it may accidentally fall, may plainly see, that I didn't principally intend it for those Christians, who are fully satisfy'd in their Judgment, but either for them who are entire Strangers to the Excellency of the Christian Religion, or for them who are weak in the Faith, as the Apostle calls 'em. Him that is weak in the Faith som. 14. receive.

I must add one Thing bere; and that is this, that I have a diff remt Design in answering Celfus in the gross, from what I had in Answering the Beginning of bis Book. For as first, I defigned no more than to mention some of the Principal Heads, and content my felf with a meer Compendium, But after mature Deliberation, I thought, twou'd be much more proper, to gather my Discourse, as it were, into a perfect System or Body. Then I was satisfy'd from the reason of the Thing, that I should be at a needless Expence both of Time and Pains, and contented my felf with what I bad writ, against the Beginning of the Book, which Celfus publifb'd.

### 42 Origen's Evisite Dedicatory.

But in the remaining Part of my Apology, which (if I may mode fity fay it of m own Performance) is much more elaborate I determin'd to bend all my Forces against bim, and to return a full Answer to every Thing that feened to be marerial, and ev's to fome of his most trifling Objections I muft, therefore, defire m Reader to differer a more than ordinary Candor in puffing his Judgment on what I have done, especially on that Part of my Apology, which immediately follows this Epiftle. And if the other Parts shou'd but et no better Effect upon him, I hope, he will there also be extreamly favourable in the Sentence, which he may

And, If you, Virtuous Ambrofitts, de fire a more complete Answer to Celfus, than that which I shall give him at prefent, I must refer you to them, who have a far greater Share of Judgment, than . that to which I lay my most humble Glaim, and are better qualify'd for the due and honourable Management of fo difficult a Province. However shat Perfan feems to me, to be in a fafer and much more desirable Condition, who having met with Celfus's Performance, and being furnish'd by his own Experience with a warm and effectual Apology for that excellent Religion which he professes, and endeavours to practice to the utmost

### Origen's Epistle Dedicatory. 43

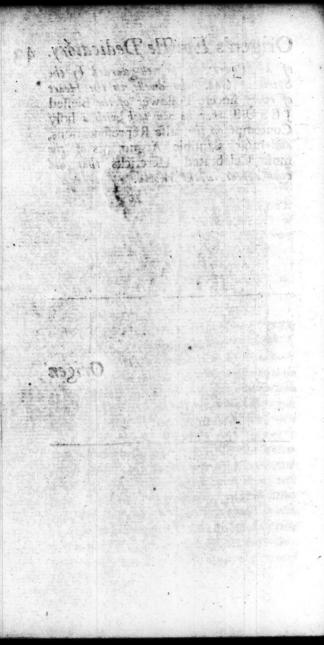
of his Power, is so well-guarded by the Spirit of God, who dwells in the Heart of every sincere Follower of the Blessed JESUS, that he can look with a holy Contempt on the false Representations, and most plausible Arguments of the most Celebrated Hereticks that did ever appear in the World.

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### Origen against Celsus:

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### CHAP. I.

brings against the Christians, is, Their holding Cabals, contrary to the Law of the Land in which they liv'd, and to which, as he thinks, they ought to be entirely subject. He distinguishes Meetings into Publick and Private, the Publick Meetings which were establish'd by Law, and the Private and Separate Meetings which were kept up by Schismaticks. And his Design herein is to cast Reproach on the Love Feasts of the Christians (which were appointed to prevent a common and threatning Danger, and were far more binding, than the sacred Tye of mutual

### Origen against Celsus.

mutual Oaths can be supposed to be) I say, he reproaches em, as if they manifestly and grolly interfered with that due and indispensible Loyalty, which, as they were Subjects, they ow'd, and ought, as he imagines, to

pay the National Establishment.

Since, therefore, he makes his Boaft that he has the Law on his Side, and wou'd intimate, that the separate Meetings of the Christians did countenance and promote Schism and Sedition; I answer, that as a Stranger, who has his Lot providentially cast among the Seythians, who are govern'd by most wicked Laws, and has not a fair Opportunity to make a fafe Efcape, wou'd be esteem'd by that ignorant and unciviliz'd People, as an Incmy to their Constitution, and a Favourer of the Sectaries, if he didn't comply with the Canons of the Church, but might still urge weighty and unanswerable Arguments to justify his Separation: So the Christians might lawfully diffent from the Establish'd Religion, which introduc'd Image-Worfhip, and a whole Rifraff of the Mock-Deities of the Heathens, and abounded with more horrid Impieties than were ever practic'd by the most barbarous Nations of the World.

For

For as the Inhabitants of a City may lawfully defend themselves against a Prince, who has made an unjust Descent upon their Native Country: So the Christians might warrantably violate the Laws of Satan, that great Usurper, to free themselves and Others from his worse than Southian Tyranny.

# add, that the Corelian Redich may justly boaif I a.g. aki H D or if aron, tuch a One as a truth Divine, and vailing

and borrows from the Cheffinger whereever he perceived that the Gast there felves are delective. To this I might

exceeds all the Louisk-of the Gre THEN Celfus goes on, and afferts, That Judaisin, with which the Christian Religion has a very close Connection, bas all along been a barbarous Sect. tho' he prudently forbears to reproach the Christian Religion as if it were of a mean and unpolish'd Original; since he had commended the Barbarians, as being the Inventers of feveral excellent and very important Maxims, and he adds, That those Things which were indeed invented by the Barbarians, have been improv'd, and more accompdated to Moral Virtue by the Greeks. Now I think, I may justly take this Advantage in Defence of the Christian Religion from the very Concession which Cellus makes, to observe that one who leaves the CARP

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the Opinions and the Learning of the Greeks, and embraces the Doctrine of our Bleffed Saviour, don't only affent to those Truths and useful Rules, which it recommends to his Consideration and Choice, but the more he's vers'd in the fore-mention'd Sort of Learning, the more he's confirm'd in his Judgment, and borrows from the Christians whereever he perceives that the Greeks themselves are defective. To this I might add, that the Christian Religion may justly boast of a peculiar Demonstration, fuch a One as is truly Divine, and vaftly exceeds all the Logick of the Greeks. The Apostle calls it A Demonstration of the Spirit and of Power. A Demonstration of the Spirit, in as much as the Spirit of God do's in a fecree but powertul Way, convince the Reader of the Truth of the Scripture-Prophecies, espeally of those, which have an evident and near Relation to the expected Saviour of the World. And of Power, in as much as Miracles have been wrought to attest the Truth of the Christian Religion, some remarkable Footfleps of which do remain at this very Day, among those, who do what lies in their Power, under the Guidance and Influence of the Spirit of God, to live up to its holy Precepts.

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Green the Creat. But the whois Roman Seasy the Emperors during the foveral Perfectutions, the Soldiers, the common People, and evan they who were neth relagants in were against wag open was, as it were, against

the Religion which our Bleffed Savi-THEN Celfus having spoke of the Private Meetings of the Christians, in which they exercised themselves and instructed one another in their particular Way, and having confessed that one very politick Reaton might be affign'd for what they did, wis. The Preventing of that fevere Penalty, to which their Practice render'd 'em extreamly liable, compares the Danger that threatn'd them with the Difficulties, and Calamities, to which Socrates and Pythagoras, and other Heathen Philosophers expos'd themselves, by maintaining the Reputation, and promoting the Interest of that comparatively-vain Philosophy, of which, they were the admir'd and trulylearned Professors.

But to this I answer, That the Athemians soon repented of what they had done to Socrates, nor did they long retain their Spite against Pythagoras. For the Pythagoreans had Schools for a considerable Time in that Part of Italy, which went by the Name of

### Origen against Calfin.

Greece the Great. But the whole Roman Senate, the Emperors during the feveral Persecutions, the Soldiers, the common People, and ev'n they, who were nearly related to the Christians wag'd open War, as it were, against the Religion which our Bleffed Saviour introduc'd, and wou'd eafliy, and quite have flop'd its happy Progles, if a Divine and Miraculous Power had nor feafonably interpos'd, and made it overcome the whole habitable World, who exerted all their Malice, and us'd their atmost Endeavours towards its fudden and entire Extirpation, world which the Practice rendered com-

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our Religion, as containing nothing, but what we have in common with the Heathens, nothing that is New, or Traly-great.

To this I answer, That they who bring down the just Judgments of God upon their Heads by their notorious Crimes, wou'd never suffer by the Hand of Divine and Inflexible Justice,

if all Mankind had not fome tolerable Notions of Moral Good and Evil.

Therefore we needn't wonder, that God, who is the common Father of his Creatures, shou'd plant in the Minds of Men those natural Principles, which the Prophets, and especially our Blessed Saviour do's so frequently impress upon the Minds of Men, that So every one might be less without Excuse at the Day of Judgment, having had the Sence and Substance of the Law engrav'd upon his Heart in very

begible Characters.

This was obscurely represented to us by the Scripture, which speaks of God's Writing the Two Tables of the Law, as it were, with his Finger, and his giving 'em to Moses, and acquaints us, that they were afterwards broke by the Wickedness of them, who made the Golden Calf (as if it had been faid, that they were broke by the Sins of Men) and that when the Law was writ the second Time on Tables of Stone, he deliver'd 'em to Moses, to signifie, that the Law which was defac'd by the Original Apostacy, shou'd be re impress'd on the Minds of Men by the Preaching of the Gospel.

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# God, who is the common father of the Mind Mind of West and the Mind Mind of the Mind Proposet, the cases

HEN Cellus speaking of Idolatry, do's himself advance an Argument, that tends to justifie and com-mend our Practice, when he fays, That the Christians can't think thole to be Gods, which are made by the Hands of Men, and very often of such as are wicked, and unjust, and wallow in all manner of Debauchery. Therefore, endeavouring to fliew in the Sequel of his Discourse. that our Notion of Image-Worlbip was not a Discovery that was owing to the Scriptures; but that we have it in common with the Heathers, he quotes a Passage in Heratlitus to this Effect, "That they who pay Divine " Worship to inanimate Creatures, do " just as if they shou'd address and in-" vocate the Walls.

To this Tanswer, That fince I have already granted that some common Notions of Moral Good and Evil are originally implanted in the Minds of Men, we needn't wonder that Heraclius and Others, whether Greeks or Barbarians, have publickly acknowledg'd

ledg'd to the World, that they held the very fame Notion which we maintain.

And Celfus quotes a Passage in Herodotus, to shew, that the same Notion, which Heraclitus held, did obtain among the Persians. And I cou'd quote a Passage in Zeno Cittensis, who in his Book call'd northin, says, "That the Building of stately Temples is altogether needless, and indeed ridicus lous, since no Piece of humane Architecture, how pompous soever it may be, is truly sacred, and valuable in the Nature of the Thing it self". 'Tis plain, therefore, that this practical Notion is engrav'd in Divine and Legible Characters on the Minds of Men,

CHAP.

And I know not, whether Celly did

this our Saviour teems to have a Re-

THEN Celfus says, That all the Power which the Christians had, was owing to the Names of certain Damons, and their Invocation of 'em; tho' I can't well conceive, what shou'd induce, or ev'n tempt him, to talk at so extravagant a Rate.

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I suppose, he obscurely hints at the Account we have, of fome who cast out Devils. But this is a most note? rious Calumny, for the Power which the Christians had, was not in the least owing to Enchantments; but to their Pronouncing the Name of JESUS, and making Mention of fome remar-

kable Occurrences of his Life.

For by thefe, and no unlawful Means, have Damons been frequently disposses'd, especially when the Person who pronounc'd that facted Name. did it with a becoming Disposition of Mind, and with a most lively Faith. Nay, the Name of TESUS has had fuch Power over Damons, that fometimes it has prov'd effectual, the pronounc'd by very wicked Perfons. To this our Saviour feems to have a Re-Mat. vii. ference, when he fays, Many Shall fay

V. 22. to me in that Day, in thy Name we have cast out Devils, and in thy Name bave done many wonderful Works.

And I know not, whether Celfus did omit this Passage thro' Ignorance, or rather thro' a voluntary and malicious Overfight. Land Grant to the to in a Acceptance con an automatic

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### CHAP. VII.

THEN he accuses our Saviour himself, as if he wrought Miracles by the Help of Magick, and foresaw, that many other Persons wou'd do the same Things, by their Skill in that Hellish Art, boasting that a Divine Power did attend 'em, and, for that very Reason, did exclude 'em from the Number of his Followers and Favourites.

And he makes Use of this Argument against him, If, says he, there was just Ground for his rejecting the fore-mention'd Persons, then he was a wicked Man, being guilty of the same Fault, which he charg'd on them, and if he was not a wicked Man, then neither did they deserve a Mark of Insamy, who according to his own Confession, were to do the same Things that he did himself.

But tho' we shou'd grant, that 'ris difficult for us to determine precisely, by what Power our Saviour wrought his Miracles; yet 'tis very plain, that the Christians made use of no Enchant-

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### Origen against Celfus

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ments, unless the Name of JESUS, and some Passages of the Holy Scriptures were a kind of Sacred Spell.

#### CHAP. VIII.

THEN Celfus frequently and feverely reproaches the Christians, with keeping their Opinions fecret.

To this I answer, That they are more known, and more generally publish'd, than the admir'd Speculations of the Philosophers themselves, ev'n almost to the utmost Limits of the whole habitable World. For who, in a comparative Sence, is ignorant of our Saviour's Nativity, and Refurrection, and the Day of Judgment, in which he will reward the Righteous, and punish the Wicked, according to their Works? And are not many thousands of the very worst of Infidels acquainted with the Doctrine of the Resurrection, who turn it all into Banter and Ridicule? So that the Charge was altogether ungrounded, and by Confequence unjust. But if there be some Arcana Imperii in the Christian Religion, which are not fit to be communicated to the Vulgar,

it can't be deny'd, that there are the fame in Philosphy. For ev'n the Philosophers held some Opinions which they kept more secret. Some of Pythagorai's Pupils rely'd on his bare Authority, and were satisfy'd with an Ipse dixit; Others were more privately taught, and instructed in those Things, which ought not to be prostituted to vulgar and unsanctify'd Ears. And many Rites in the Religion both of the Greeks, and Barbarians, are conceal'd from the Notice of the Vulgar.

### CHAP. IX.

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Du T Celsus feems with Abundance of Earnestness, to plead for them, who laid down their Lives in Confirmation of the Christian Faith, when he says, I wou'd not persuade any one to renounce his Religion, by reason of the Dangers to which it may expose him; nor wou'd I have him ev'n seem to leave it; where he tacitly condemns all them, who are Christians in their Hearts, and yet publickly disown their Religion.

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### 58 - Origen against Celfus

Here I may take Occasion to charge him, with the gross Inconsistency of his Discourse; for in some Places of his Book, he talks like a zealous Follower of the admir'd Epicurus, but here, that his Accusation may carry the more plaufible Appearance, he diffembles his Opinions, and seems to hold, that there is in Man, besides his Body, which is material and earthly, another and much nobler Substance, that has an Affinity with God himself, and says, That they, who have Souls duly dispos'd, do, as far as the Frailty of their Nature will admit, aspire to a Participation of the Nature of God, to which they are so nearly ally'd, and are never more highly pleas'd, than when they are feafonably and folidly entertain'd with Discourses toncerning the Supream and Adorable Majesty both of Earth and Heav'n.

Observe, a little before he said, He wou'dn't perswade any one to renounce his Religion, by reason of the Dangers, to which it may expose him, nor wou'd he have him ev'n seem to leave it; and yet he's grosly guilty of the same Fault himself, which he severely condemns in others. For he knew very well, that if he had openly profess'd he was an Epicurean Philosopher, his Accusation wou'd be little regarded by them, who live in the sirm Belief

of an over-ruling Providence, tho' indeed they may differ from one another in their Sence and Explications of the Principles, which they are known to hold.

By the Way I'm inform'd, there have been two Persons, who went by the Name of Celsus, and both of 'em were Philosophers of the Epicarean Sect; One who liv'd in the Reign of the Emperor Nero, and another, who liv'd in the Reign of the Emperor Hadrian, and some Time after. The latter of these is the Person, with whom I am at present concern'd.

## CHAP. X.

A ND he continues his Discourse, and advises us to embrace no Opinions, but under the Conduct of impartial Reason, on the Account of the many and gross Errors, to which the contrary Practice will shamefully, and unavoidably expuse us.

And he compares those Persons, who take up any Notions without due Examination, to the deligning Priests of Mithras, Bacchus, Cybele, or Heate, or any other Mock-Desty of the Heathens.

For

### 60 Origen against Gelson

For as these Impostors having once got the Ascendant over the common People, who were grofly ignorant, cou'd turn and wind these harmless Cattle, as their Interest or Fancy might direct. So, he says, the very same Thing was known to be the common Practice of the Christians.

Some of 'em, lays he, neither examining what it was that they believ'd; nor earing to be examined, wou'd use this Expression, don't examine into Matters, but believe; and thy faith will infallibly save thee, and wou'd frequently say with an Air of affected Gravity, that the Wisdom of this World is very dangerous, and mischievous, but Folly is a most admirable and

Lufeful Thing.

To this I answer, that if all Men cou'd conveniently leave the Concerns of Life, and had Leisure and Inclination to bend their Minds to the Study of Philosophy. I shou'd heartily wish. that this might become a Universal Practice, tho' (to speak modestly, and to keep within due Compass) I think, I may fafely fay, that the sublime Doctrines of the Christian Religion, the short Hints of the Jewish Prophets, our Saviour's Parables, and abundance of other Things that are Simbolically deliver'd, and propos'd with the Sanction of a Law, are nor more involved, and attended

attended with greater Obscurity, than many of the Opinions which are advane'd and maintain'd by the Philosophers themselves But if the Method which Inhave mention'd, and before recommended, be impracticable, partly by Reason of Men's natural Incapacities, who, for the most Part, are very unfit to apply their Minds to Learning, and partly by Reafon of the necellary and unavoidable Cares which attend Humane Life, what better Way cou'd any one have contriv'd, and tak'n, more fuited to the Genius, and outward Circumstances of the common People, than that which our Bleffed Saviour took, for the Conversion of a degenerate World? And as for the vaft Numbers of Persons, who have left those horrid Debaucheries, in which they formerly wallow'd, and have profess'd to embrace the Christian Religion, I ask, which of the two Methods conduces most to their Advantage, and has the most natural and remarkable Tendency to the general Benefit of the Humane Race, to reform their Manners, from a Sense of those most grievous Torments, which the just God will be, as it were, constrain'd to inflict upon the wicked, and of that bright and massy Crown, which waits for the Righteous, and which they

### 62 Origin against Gelfin

will receive, when this frail and thort Life is ended, tho' they don't frand to examine the Grounds on which their Balthors builty according so the Strict Rules of Art, or so defer their Conversion dtill they have a fair Opportimity, and Capacity, to apply them-For Experience may convince us, that very few, in a comparative Sence, will advance ev'n fo far as this, and vego the Benefit of vielding a naked, but well-grounded Affent to the Truths of the Christian Religion; but inflead of that, the greatest Part of Mankind of Life 2000 on a vicious Course degenerate World? And a. for the vals

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A imbers of Pertons, who have felt

THE Love of God therefore, in sending his Son into the World, do's very plainly appear, in accommodating Matters to the Circumstances of Humane Life, that so the Gospel might be of more general Advantage to the World, and this is none of the least Powerful Arguments, to prove that our Blessed Saviour had

a Divine Commission. For, if a Man, who has any Manner of Religion, will readily acknowledge, that a Phyfitian, who recovers fick Persons, is fent from God, the' the Cure do's extend no farther than the Bodies of his Patients. much more must we ackowledge, that our Seviour was indeed font by the Pather, who has recover'd fo many Thoufands of Persons from spiritual, and more dangerous Distempers, has improved the Faculties of their Minds, and prevail'd with 'em, to depend upon the Will, and Providence of God, to refer all their Actions to the pleasing of him, and to use their utmost Care, left they incur his just and severe Displeasure, by Thought, Word, or Deed; and fince our Adversaries are continually making fuch a Stir, about our taking Things on Truft, I answer, that we who fee plainly, and have found the vast Advantage, that the common Sort of People do manifeltly, and frequently reap thereby, who make up by far the greater Number, I fay, We, who are so well advis'd of these Things, do professedly teach them to believe, without a severe Examination, who can't neglect their worldly Bufinels, and spare Time enough, to make long and exact Enquiries into the Grounds of our Holy Religion.

Origer against Celfie.

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And our Enemies themselves, tho' they wo'n't confession vdo the very fame Thing, by which we incur their Cenfure. For when any one of them, do's first devote his Time and Strength to the Study of Philosophy, and either by fome unexpected Accident, or the Tutor, who is first recommended to his Choice, is determin'd to fall in with a particular Sect; don't he take it for granted, that he has pitch'd on the most happy Method? For he do'sn't flay 'till he has heard, and weigh'd the Arguments, that may be brought for one Sect, and against another, and fo at last choose to be a Stoick Platonick, Peripatetick, or Epicurean Philofopher, or the like. For, 'tis by a cer-X tain Impulse, in which Reason is little or not at all concern'd, that the Preference is frequently given to the Stoick Philosophy, for Instance, and the Platonick is despis'd, as being less sublime than the reft; and the Peripatetick, as giving too great an Indulgence to humane Frailty, and reprefenting, more than any other Sect, those Things to be truly good, which are generally, but very unjustly reputed to be fo.

And there are some, who being, as it were, thunder-struck, at the very mention of an over-ruling Providence, by reason of its unequal Distribution

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its Favours, as they imagine, do rashly deny that there is any fuch Thing, and fondly embrace the corrupt and wild Notions of Epicurus. If, therefore, according to the Dictates of Reafon, we must joyn our selves to some Sect of Philosophers or other, either among the Greeks or Barbarians, without weighing all the Arguments which may be brought on either Side; how much more just and reasonable is it, that we shou'd believe him who is GOD over all, and our Bleffed Saviour, who teaches, that this God alone is to be worshipp'd, and that we shou'd raife our Minds above those Things, which can hardly be faid to have a true Existence, or at best are very improper Objects of Divine Adoration?

'Tis true, that only one, who makes Use of Reason and severe Study in examining the Principles he holds, is capable of building his Faith on rational

Demonstration.

But since we are forc'd to take many Things on Trust, ev'n in the most common and necessary Assairs of Humane Life, is it not highly agreeable to the Dictates of solid Reason, that we shou'd immediately and firmly believe in God, and in him alone? Who is there that goes by Sea, marries, performs the Conjugal Act, or sows his

....

his Ground, that will not hope the best, tho' nothing is more common than to meet with frequent and great Disap-

pointments?

And if in our ordinary and daily Concerns, we overlook the uncertain Events of Things, and are encourag'd by the pleasing Prospect which our Faith and Hope do already give us, how much more Reason is there for one, who puts his Truft in God, to expect the desir'd Success of any important Action, than there is for one who goes by Sea, or is employ'd in any worldly Affair, I fay, how much more Reafon is there for fuch a One, to place his entire Confidence in God, the glorious Creator of the spacious Universe, and in our Bleffed Saviour, who in his infinite Wisdom, thought it fit to recommend his excellent Do-Strine to the whole habitable World, by fuffering for Mankind not only cruel Persecutions; but also a Death, which in some Sence, was highly ignominious, and by his own most Heroick Example, at once taught and encourag'd the first Publishers of the Gospel boldly to encounter the greatest Difficulties, and the most apparent Dangers, if they might but be honourably and happily instrumental to fave precious and immortal Souls.

Снир.

### CHAP. XII.

THEN Celfus fays, If they will re-L turn a solid Answer to some pertiment Questions, which I Shall fairly propose to 'em ( not as if I were unacquainted with the Opinions, which they hold, but because I love to cherish the tender Concern, which I naturally have for the Good of Mankind in general) 'twill be very well. But if they refuse to comply with this most reasonable, and highly necessary Request which I make to 'em, and run into their Common Cant, and fay, Don't examine into Matters, but believe; sure 'tis fit at least, that they should be so civil, as to tell me what Notions they advance, and whence their Original was deriv'd.

To which I answer, that those Words, Not as if I were unacquainted with the Opinions which they hold; do not a little savour of his usual

Prefumption.

For if he had read the Prophets, which are full of very obscure Hints, mystical Representations, and Expressions, that every One don't easily, or E 2 per-

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Origen against Celfas.

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perhaps tolerably understand, and if he had carefully, and candidly read the Parables, that are scattered up and down in the Gospels, and those Parts of Scripture, which contain the Jewish Law and History, and if having read the Writings of the Apostles without a Tincture of Prejudice, he had put himself in a Capacity of understanding their genuine Meaning, and full Design, he wouldn't, with such an Air of Considence, have boasted, that he was persectly acquainted with all the Opinions which the Christians hold.

For no Divine, ev'n among our felves, whose constant, laborious, and almost entire Employment it is, to be conversant with those facred Writings, do's dare to talk with such an Air of Vanity. Nor do any of us pretend to a perfect Acquaintance with the Opinions of Plato, Aristotle, Epicurus, or the Stoicks, when ev'n they, who have undertak'n to interpret the Writings of these famous Philosophers, are so unhappy as to differ among themselves, and quarrel with each other.

But perhaps Celfus might borrow this bold Expression from some ignorant People, who were not sensible, that indeed they knew nothing at all, and I'm apt to think, that these were the pro-

found

found Doctors, if the Truth was known, to whom he's indebted for that comprehensive Knowledge, of which he makes his Boast.

And to me, he feems to do just like one, who travelling into Egypt ( where x the learned Clergy talk very Philofophically concerning their facred Rites, but the common People are wonderfully pleas'd with hearing some dark Fables related to 'em, the rational Account of which they don't in the least understand ) do's immediately hereupon imagine, that he's perfectly acquainted with the Learning and Religion of the Egyptians, tho? he never convers'd in a familiar manner, with any of their Priests, or with any Persons that, explain'd to him what is fignify'd by their mysterious Hieroglyphicks. what I have faid of the Egyptians, may as well be faid of the Persians, rians, Indians, and all other Nations that veil their Religion, as it were, with fignificant, but very mysterious Ceremonies.

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# CHAP. XIII.

B UT fince Celsus has laid this down as one of the Maxims of the Christians, that the Wisdom of this World is very dangerous and mischievous; but Folly is a most admirable and useful Thing. I answer, he don't fairly represent the Words of the Apostle Paul, which run after the Cor. iii following Manner, If any Man among V. 18. you seems to be wise in this World, let him become a Fool that he may be wise, for the Wisdom of this World is Foolish.

ness with God.

He don't simply say, that Wisdom is Foolishness with God, but prudently confines his Discourse to the Wisdom of this World, and don't simply say, If any Man among you seems to be wise, let him immediately become a Fool; but If any Man among you seems to be wise in this World, let him become a Fool, that he may be wise.

By the Wisdom of this World, I understand that vain Philosophy, in a comparative Sence, which the Scripture do's do's fo justly, so frequently, and so serverely condemn. And so Folly is a most admirable and useful Thing, not strictly consider'd, but in this limited Sence, when a Person becomes a Fool in the Esteem of this vain and degenerate World.

'Tis just the same Thing, as if any one shou'd say, that the Platonicks, who believe the Immortality of the Soul, and the Doctrine of its Transagration, have embrac'd ridiculous Opinions; that is, they are such in the Judgment of the Stoicks, who endeavour to overthrow it, and of the Peripateticks, who insult over Plato, as if he were a Madman; and of the Epicureans, who reproach them that believe a God, and an over-ruling Providence, as being the unhappy Authors of all the wild Superstition, that was ever brought into the World.

And if there were Occasion, I cou'd make it appear, that tho' 'ris much better for them, who have Opportunity, and Capacity, to build their Faith on rational and convincing Arguments, than to take Things on Trust; yet our Blessed Saviour wou'd have Persons of mean Capacities, and under some peculiar Circumstances, to believe without a severe Examination, since otherwise we can't suppose, that the Gospel

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# 72 Origen against Celfus.

wou'd be of any Advantage to 'em.
So much is intimated by St. Paul in

Cor. i the following Words, After that in the
V. 21. Wisdom of God, the World by Wissom
knew not God, it pleas'd God by the
Foolishes's of Preaching to save them that

believe.

Hence it is plain, that in the Wisdom of God the World ought to have known him, and because they so grosly fail'd herein, it pleas'd God to save them who believe in the fore-mention'd Way, viz. By the Preaching of a Doctrine, which was Foolishness in the Judgments of many thousands, ev'n of judicious and learned Persons. St. Paul himself was not ignorant of this, when

e Cor. i. he us'd thefe Words, We preach Christ V. 25 crucify'd, to the Jews a Stumbling-Block, and to the Greeks Foolifbness; but to them who believe, both Jews and Greeks, the Wisdom of God, and the Power of God.

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# CHAP. XIV.

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A N D fince Celfus has reckon'd up feveral Nations who agree in their Opinions, and (I know not for what Reason) leaves out the Jews, as if they held none, that did bear the least Resemblance with those which the rest of the World maintain'd, I wou'd ask him, why he believes the Accounts which are giv'n by the Historians, both among the Greeks and Barbarians, and disbelieves what is frequently, and credibly related in the Yewish History.

For if all other Historians have giv'n a faithful Account of the Antiquities of the several Nations from which they forung, why shou'd the Jewish Writers be the only Persons in the World suspected of gross Deceit? And if Moses and the Prophets have said many Things in Favour of the Jews, may not the very same Thing be charg'd upon all, or far the greatest Part of prophane Historians. Must we give Credit to the Annals of the Egyptians, which repre-

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fent the Jews as a strange Sort of People, and believe, that all that the Jews fay against the Egyptians, viz. That they treated 'em in a most barbarous Manner, and for that Reason were justly and severely punish'd by God, is a ridiculous Fable? I might fay the fame Thing of the Affyrians, who, if we may believe their own Historians, were anciently engag'd in long and bloody Wars with those of the Tewift Nation. And the Jewish Writers (for perhaps I shou'd be thought to speak from Prejudice, if I shou'd call em Prophets) make frequent Mention of their Wars with the Affyrians.

See therefore, how Cellus is led alide by Prejudice which he's so ready to charge others with, when he readily believes some Nations to be extreamly wise, and highly esteems their Histories, as being entirely authentick, and condemns those of other Nations as being false, and void ev'n of common

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### CHAP. XV.

Observe his Words,

"Is an Opinion, fays he, that is generally received by the Ancients, in which not only some few wise Men, but entire Nations, and those not a little remarkable for Sence and Learning, have readily and unanimously agreed.

He took special Care not to reckon the Jews among the wise Nations of the World, as if they were vastly inferior in respect of Wisdom to the Egyptians, Assyrians, Indians, Persians, Odrysa, Samothracians, and the Eleusinii.

But how much do's Numerius the Pythagorean deserve to be prefer'd before him, who has made his Name immortal by his uncommon Eloquence, has tak'n such Care in his impartial Enquiries into Truth, and heap'd up so many good Authorities to confirm his excellent and elaborate Notions? This learned Author in his Book med repass speaking of those Nations, that held God to be incorporeal, has reckon'd the Jews among 'em. He also makes

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# 76 Origen against Celfus.

makes mention of fome Passages in the Writings of the Prophets, which he takes in an Allegorical Sence.

Tis reported also, that Hermippus in his first Book weed remoterary acquaints us, that Pythagorus borrow'd his Philosophy from the Jews, and taught it to the Greeks, and there is extant Hecateur's History of the Jews, wherein he do's so highly commend the Wisdom of that People, that Herennius Philo in a Book, that he has writ concerning 'em, seems inclin'd to think it spurious, and afterwards says, that if it be really genuine, tis probable, he was inwardly a Convert to the Religion which they

profess.

But I wonder in my Heart how it comes to pass, that Celfus shou'd reckon up the Odrysa, Samothracians, Eleusinii, and Hyperborei, as being famous at once for their Wifdom, and Antiquity, and make no mention of the Jews, for the Egyptians, Phanicians, and Greeks, do by their own History, give sufficient and ample Testimony to the Antiquity of that People, which, I thought, 'twas needless for me to produce. For any one, that reads Josephus's two Books of the Jewish Antiquities, may see there a long Catalogue of Authors, who confirm the Truth of this Matter by their concurring Testimony. And Tatian, who

who writ after him, has made a learned Discourse against the Genriles, wherein he quotes abundance of Authors, who have writ concerning the Astiquity of the Jens, and of Moses in particular.

So that Celfus feems to me to talk at this extravagant Rate, rather from implacable Malice, than out of Zeal for Truth, defigning to reproach the Christian Religion (which has so close a Connection with that of the Jewilb Nation) on the Account of its Original, which he supposes to be late and mean. And he fays, that the Galattophagi of Homer, the Druids of the Gauls, and the Geta ( who agreed with the Jews in some Opinions, but have no Writings extant, that I know of) are remarkable for their Wildom and Antiquity. But he levels all his Malice at the Jews, and will neither allow 'em to be wife nor ancient.

Then giving us a Catalogue of wife and ancient Persons, who were useful to their Contemporaries by their bright Example, and to Posterity by their admirable Writings, he has purposely lest Moses out of the Number of Men remarkable for their Wisdom, tho' Linus, who is put at the Head of 'em, has lest behind him no Laws, nor Books, for the Regulation of Societies, or Reformation of Manners,

whereas

## Origen against Celsus.

whereas Moses's Laws are diligently observed by an entire and populous Nation, by whose Means they have been diffus'd, almost thro' the whole

habitable World.

Take Notice therefore, of the unaccountable Malice by which Celjus is acted, who fays nothing of Moses, but mentions Linus, Museus, Orpheus, Pherecydes, Zoroaster the Persian, and Pythagoras, with abundance of Honour, as having giv'n wise and wholesom Precepts to Mankind, and tak'n prudent and due Care to transmit 'em to Posterity by their Writings, which are extant at this very Day.

And I suppose, he designedly omitted to speak of the ridiculous Fables (especially in the Writings of Orpheus) which attribute humane, and ev'n exorbitant Passions to their pretended

Deities.

CHAP.

## CHAP. XVI.

THEN he finds great Fault with the Mofaical History, and can't bear, by any Means, that it shou'd be tak'n in an Allegorical Sence. But one might ask this mighty Man (who calls his Book by the Name of A True Relation ) how it comes to pals, that he's able to discover the most profound Mysteries in the strange Accidents, which according to his own admir'd Poets and Philosophers, have befall'n his Gods and Goddeffes, which have been polluted with Incest, have contended with their Fathers and made 'em Eunuchs, and done many immodest Actions of the like Nature (which might be mention'd, if Occasion offer'd ) but when Moses don't say any Thing that is comparable to this, of the great God whom he ador'd, or of the Angels, or of Men (for he don't represent ev'n them, as making fuch a bold Attempt as that of Saturn against his Father, or that of Jupiter against Saturn, or that of the Incest, which

which the Father of the Gods and Men committed with his Daughter) Cellus treats ev'n the famous Lawgiver of the Jews, as a notorious and shameful Impostor, and takes the People, who are govern'd by his Laws to be weak, and extreamly credulous. Here he feems to me to act like Thrasymachus in Plate, who will not fuffer Socrates to state his Notion of Justice, but fays, Have a Care bow you fay, that Expediency, or Decency, or any such Thing is Justice. For reproaching, as he thinks, the Mosaick History, and blaming them feverely, who take it in an Allegorical Sence, tho' he acknowledges, that of the two they are more pardonable, than they who literally interpret it; and having form'd his Acculation to his Mind, he wou'd deny us the just Liberty of making our own Apology.

But we openly challenge any Person who may espouse his Cause, to set Author against Author, and may address our selves to him after the following Manner, Pray Sir, be pleased to produce the Poems which were write by Linus, Museus, and Orpheus, and the History which was published by Pherecydes, and compare em with the Laws which Moses gave to the Jevish Nation; Examine which have the greatest, and most general Insuence

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on the Minds of Men, and impartially confider how few of the Writings of those celebrated Authors, which you have reckon'd up, had any tolerable Effect, especially on the common People, since, according to your own Confession, they were delign'd for them, who were capable of understanding Allegories. Whereas Moses acted the Part of a Skillful and Divine Orator, who makes use of Expressions that admit of different Sences, neither giving the Laity among the Jews a Handle for the least Irregularity in their Morals, nor wanting Matter for the sublime Speculations of those who are more judicious, learned, and inquisitive.

And I don't lee, I confess, that the Works of your Poets, with all their Wisdom, are preserv'd, what Service foever they might do the Publick. But the Books of Mofes have prevail'd with them, whose Opinions and Customs; are vastly different from those which obtain among the Jewish Nation, to believe, that according to the Account he gives, the Laws which are contain'd in 'em, were giv'n him by the great God himself, the glorious Creator of the spacious Universe. For 'twas agreeable to the Dictares of his infinite Wildom, that fince it was his Will to give Laws to the World, they

thou'd

shou'd carry along with 'em that Force and Efficacy, without which 'twas impossible for 'em' fo readily, and so uni-

versally to obtain.

This, I say, not examining at present, what has an immediate Relation to our Blessed Saviour; but contenting my self with what relates to Mases, who, the he came infinitely short of the Holy and Unspotted JESUS, didwastly excel your most Celebrated Heroes, whether Poets, Historians, or Philasophets.

### CHAPI XVII.

THEN Cellis being desirous, and ev'n eager, to cast an oblique Resection upon the Account, which Moses gives of the Creation of the World, according to whom it wants a great Deal of the Duration of Ten thousand Years, discovers himself, tho he do's what he can, at the same time, to conceal, or dissemble his Opinion, to be one of them, who hold the Exernity of the Material World.

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Any judicious Person may justly, and easily inser this from that Passage of his, There have been, says he, in all Ages of the World, many Constagrations, and Imandations, the last of which was Deucalion's Flood, and that is of no early Date.

Let him therefore, especially since he blames the Christians, for not building their Faith on rational and fold Grounds, acquaint me, what Demonstrative Arguments do of Necessity induce him to believe, that There have been several Conflagrations and Inundations, and that Deucalion's was the latest Flood. and Phaeton's Conflagration the latest that has ever happen'd. And if he refers me to Plato's Dialogues concerning those Matters, I shall return him the following Answer, that we have Reason to believe, that the virtuous and refin'd Soul of Mofes, which was rais'd above all fenfible Objects, and all created Beings, and had its entire and firm Dependance upon God, was fill'd with the Holy Spirit, who enabl'd him to fet Divine Truths in a much clearer Light than Plato, or any of the ancient Sages, whether Greeks or Barbarians.

But perhaps he may demand of us, what rational Grounds we have for fuch a Belief as this. If fo, let him first give us his Reasons for the Opi-

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nion which he holds and advances, ev'n without the Shadow of a Demonifration, and then I'll undertake, that he shall soon be acquainted with the Grounds, on which our Eaith in this Affair is built, tho' I can't but take Notice, that forely against his Will, he confess'd the World was of a modern Date, and not of the Duration of Ten thousand Years, when he faid That thefe remarkable Events were esteem's ancient by the Greeks, because the Conflagrations and Inundations have been Means to bury in Oblivion, many considerable Events of much greater Antiquity.

But let him, if he pleases, support his sabulous Account of Conslagrations and Inundations, by the Authority of the Egyptian Doctors, who, in his Opinion, were the wisest Men that were ever born into the World, some Footsteps of whose prosound Wisdom may be seen, in their paying Divine Worship to the Brute Beasts themselves, and in those very Arguments, which they bring to justify and recommend the Symbolical Rites, that are made use of in the Revision of their

Country.

The Egyptians for footh, who endeayour to give fome Colour of Renfon for their mystical Geremonies, by their Theo-

Theological Speculations, must pass for Men of most admirable Wisdom, but one, who in Observance of the Jewilb Law, refers every Thing to the Bleffed GUD, of whom, and thro whom, and to whom are all Things, is more ignorant (if we may give any heed to Celfus; and Men of his unhappy Principles,) than they, who don't only dishonour the Deity, by paying divine Adoration to Creatures endu'd with Reason, but ey'n by paying it to those which are inanimate, under a Pretence of I know not what imaginary Tranfmigration of the Soul, which they make to descend from Heav'n, and pass into the Bruits, ev'n into those of 'em, which are of the most savage and cruel Disposition. select il quodi w bo

And it seems the Egyptians, who hide their Religion under the sacred Veil of significant, but obscure Figures, do challenge from us the prosoundest Reverence, but Moses for footh, who has writ a faithful and useful History of the Jewish Nation, and left 'em wholsome Laws for the Regulation of their Conduct, both in a private and publick Capacity, has only, in the Judgment of Celsus, and the Epicureans, amus'd 'em with empty and ridiculous Fables, that will not admit, ev'n of an

Allegorical Interpretation.

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## CHAP. XVIII.

THEN he fays, That Moses having borrow'd his Opinions from this wife and eloquent People, meaning the Egyptians, got himself a prodigious and unaccountable Name. To which I anfwer, that 'tis no Wonder at all, if Moles borrow'd fome Notions from the Wise Men that liv'd in Egypt before him, and introduc'd 'em, with some little Difference, or great Improvement among his Country-men the Jews.

And without all doubt he deferves to be blam'd feverely, if he has advanc'd such Notions as bear neither the Characters of Truth, nor Wisdom, but if he has embrac'd and taught those Opinions, which, according to Celfus's own Confession, are both true, and wife; I can't conceive that he has done any Thing, whereby he might justly incur his Cenfure.

I wish, with all my Heart, that Epi-

eurus, and Aristotle, who do's not so directly, and so grossy deny an overruling Providence as the other do's, I fay, I wish, with all my Heart, that

they

they and the Stoicks, who hold that God is corporeal, had been instructed in that Heav'nly Doctrine, that was deliver'd by Mofes, that the World might not to much abound, as it do's, with Authors that absolutely deny a Providence, or confine it within very narrow Bounds, or introduce a corporeal and corruptible Principle, infomuch that the Stoicks hold God himfelf to be nothing more than Matter, and are not asham'd to acknowledge that he undergoes the various Changes to which Bodies are subject, or that it he is so happy as to be incorruptible, 'tis for no other Reason, but because there's no Object from without, that has any Power to corrupt him.

But the Tewiff and Christian Doctrine, which preferve the pure Nature and Immutability of God inviolable, is esteem'd impious by Celfus, because 'ris most directly repugnant to those extravagant Notions, which greatly derogate from the infinite Honour, that is due to the Supream and Adorable Majesty, and teaches us when we address the Throne of Grace, to fay, Lord, thou Pf.1. cit.

art always the same, and represents God acquainting us, that he never Mal. iii.

changes.

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Then Celfus, not condemning Circumcilion, which is in use among the fews, fays, They borrow'd that Custom from the Egyptians, and gives greater Credit to the latter than he does to Moses, who assures us, that Abraham was the first Person, who brought Circumcifion into Use. And Abraham's Name, and his great Familiarity with God, is not only mention'd by Moses in his Writings, but also by the Magicians themselves, who in the Formularies of their own horrid Devotion, have this Expression, The God of Abraham, fignifying thereby the Intimacy, that there was between the great God himfelf, and this eminently-virtuous, and holy Man.

For 'tis on this Account they perform their Magical Operations in the Name of The God of Abraham, tho' they are far from knowing who this Abraham was. The fame may be faid of Isaac, Jacob, or Israel, which, tho' they are Hebrew Names, are frequently made use of by the Egyptians themselves, who pretend they can do prodigious, and ev'n miraculous Things by the Help

of Magick,

But

But itis not my Bufiness at prefent, to give any farther Account of Circumcifion, which began at Abras bam, and was abolish'd by our Blessed Saviour. All 11,200 many more

'Twill be more to my Purpose, to answer the severe Accusations, which Celfus brings against the Jewish Religion in general, who thinks he gains his Point, and effectually overthrows Christianity, if he can but make a fuccessful Attempt against the Jewish System, on which the Doctrine of our Saviour is acknowledg'd to be most evidently built. . noving addition motion. believe, that the Pable of the

# CHAP. XIX.

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HORFY, OF REGROMY, the THEN he fays, That a Company of Men, that look'd after Sheep, and Goats being left to the Conduct of Moses, were fo grofly deceiv'd by him, that he made 'em believe, there was no other God but Harmony of the formingly-classes seno

Let him flow therefore, fince he thinks they did, without just Cause, oppose the Worship of a Plurality of Gods, I fay, let him show, whether,

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# Origen against Celsus.

on rational Grounds, he can establish the Polytheism both of the Greeks and Barbarians. Let him show the Substance and Essence of Mnemosyne, on whom Jupiter begat the Muses, or of Themis, on whom he begat the Hours, Let him show the Subsistence of the Graces, which are always represented Naked.

But I'm confident, he'll never be able to prove from the Things themselves, that the Gods of the Greeks, which have Bodies attributed to em, do deferve the Name of Deitys. For what Reason can be given, why we shou'd believe, that the Fables of the Greeks concerning their pretended Deities, have any more Truth or Sence contain'd in 'em, than those of the Egyptians, For Instance, whose Language is unacquainted with Mnemosyme, the Mother of the Muses, or Themis, the Mother of the Hours, or Eurynome, the Mother of the Graces, and the like!

What is there in all these empty Fictions, that deserves to be compar'd with the Evidence, and Weight, which that one Argument, drawn from the entire Harmony of the seemingly-clashing Parts of the spacious Universe, do's carry with it, to prove the persect

Unity of God.

For

For 'tis impossible in the Nature of the Thing, that a Piece of fuch Divine Architecture, all the Parts of which (how numerous foever, and how diffant, and different foever from each other they may be) have so admirable an Agreement, and fo manifest, direct, and constant a Subserviency to the Advantage and Ornament of the whole, shou'd be made by feveral Hands, as 'tis not rational to think, that the Motions of the Heavenly Bodies are caus'd by feveral Souls, fince there's no Need of any more than one, which making the vast Expanfam to move from East to West, contains within it felf all those lower Things, which, tho' they are not in themselves compleat, do nevertheless conduce to the wonderful Harmony, and by Consequence the surprizing Perfection of the Universe. For every Thing which is circumfcrib'd by the World is a Part belonging to it, but God is not properly a Part of any whole, of what Kind foever it may be. For Absolute Perfection is inseparable from the Nature of God, whereas all the Parts of the Universe, how agreably foever they may strike upon our wondering Senses, and entertain ev'n our Nobler Powers, are naturally, evidently, and in a comparative Sense, very

#### Origen against Celfus 92

very groffy imperfect, and if we carry our Speculations a little farther, perhaps we shall find, that as God is not a part of the Universe: so neither in Propriety, and Strictness of Speech, can he be call'd a whole, fince we must unavoidably suppose a whole to be compos'd of Parts; and at leaft, 'ris most highly irrational to think, that the great God has Parts, any one of which has not an equal Virtue, and Dignity with the rest.

# CHAP. XX.

THEN Celsus says, That these Men who look'd after Sheep, and Goats, were unhappily prevailed with to believe there was no other God but one, whether they call'd him the Most High, or Adonai, or she Majesty of Heav'n, or Sabaoth, or whether they were pleas'd to give any other Name to the World, which was the Boundary of their real Knowledge.

He adds, 'Tis no great Matter by what Name the great God be call'd; whether with the Greeks they call him Jupiter, or with the Indians, or Egyptians, call TAY KIND O

him by any other Name.

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# Origen lagaight Colfe.

To which I toffwer, that this Difcourse of his do's naturally, and hunavoidably lead mento a difficult and important Question concerning rithe true Nature of Names, whether, as Aristotle thinks, they depend leatirely on Institution, and Choice, not whe ther, according to the Opinion of the Stoicks, they have their Foundation originally laid in Macure, Wordsubeing first form'd on the Model of Things themselves, in Imitation of which, Names, and the Elements of Etymology were happily introduced into the World, or whether, as Epicania thinks, who differs from the Stoicks, they have their Foundation partly laid in Nature, and are partly owing to Accident, and Contrivance, the first Men having undesignedly affix'd such and such articulate Sounds to fuch and fuch Objects. of which they had form'd, and would convey an Idea. a figure 70

If therefore, I can make it appear, that some Names have a natural, and by consequence an inseparable Efficacy, (such as the Wise Men among the Persians, or the Brachmans, or Samanai of the Indians, or the Wise Men of any other Nations do constantly make use of) and if I can prove, that the Art which is commonly called by the Name of Magick is not absolutely incongruous

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# 94 Origen against Celsia.

to Reason, as the Followers of Aristotle and Epicurus think it is, but has certain stated Rules, as they that are skill'd in it do know, and can easily demonstrate, Isay, if I can make this appear, I think. I may then fafely affirm, that the Name Sabaoth, Adonai, and other Names, for which the Jews have fo profound a Veneration, were not defign'd to denominate any created Beings, much less those of an inferiour Order, but do contain some faired Myfery, which has an immediate Reference to the great and adorable Creator of the Universe. These Names therefore, have an Efficacy, when they are duly pronounc'd by any Person whatfoever.

There are other Names, which, being pronounc'd in the Egyptian Language, are prevalent with certain Demons, whose Power is limited to such or such a Sphere, and others, which being pronounc'd in the Persian Language, are prevalent with other Demons.

And I might instance in several Nations of the World, that use other Names, applying 'em in very different Senees, and so we shall find that the terrestrial Damons, which have particular Places assign'd 'em, have Names giv'n 'em, according to the Language which

which the People speak. Any Man of Sence therefore, one wou'd think, thas bestows but the least Thought on this important Subject, will foruple to make use of Names foreign to the Things which they represent, leaft he shou'd unawares, be guilty of the same Fault with them, who use fuch improper and harsh. Expressions concerning God himfelf, that they don't at all flick to give him the false, and vile Appellation of inanimate Matter or run into the Error of those unhappy Perions, who greatly derogate from the infinite Honour which is due to the supream and original Cause, and disparage true Virtue, and Piety, by mif-applying the Sacred Name of Summum Bonum, to a little glittering, but perishing Duft, or a happy Constitution of Body, or that which is falfely, but too commonly call'd an Honourable Descent, Noble, Princely, or Royal And furely the Danger of mif-applying the Name of the Ameful Majesty of Heav'n, or the Chief Good, is at least equal to that of changing the stated Names, which are us'd in Magick and have a Mystical Senee, and giving the Names of Superiour Powers to infernal Spirits, and on the contrary, those of infernal Spirits to Superiour Powers, am

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I I need not fay, that at the very mention of Jupiter is understood the Son of Saturn, and Rhea, the Husband of Juno, the Brother of Neptune, the Father of Minerva; and Diana, and the Person that committed Incest with his Daughter, nor need I fay, that at the mention of Apollo, is understood the Son of Supiter, and Latona, the Brother of Diana, and Brother to Mersany by the Fathers fide, or need I speak of many other Things that were related by the Ancient Heroes (whom Celfus has with to much Honour enumerated) or contain'd in the old, and admir'd Theology of the learned Greeksert bon enne vierne and Prestant

Jepiter is call'd as he is, and that the Son of Saturn and Rhee is not the Name that's given him? The same Question may properly enough be ask'd, concerning the rest of the Ristraff of the Hearbern Gods.

This Confidenation, I think, has a manifest Tendency to favour, and justify the Bractice of those Persons, who have some mystical but solid Reason for using the Name Sabarts, or Adomi, and some other Names when they speak of GOD, since they who understand any. Thing of the true Nature of Names, will easily find that

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that some sacred Mystery is veil'd under the Names which are giv'n to the Angels; one of whom is call'd Michael, another Gabriel, and another Raphael, each having a Name affix'd to him by the Father of Spirits, agreeable to the Nature and Extent of that honourable Work, in which his great Creator has thought fit to employ him.

And the Virtue which accompanied the Pronunciation of our Saviour's Name, and by which cruel and obstihate Damons were frequently, and pube lickly difposses'd both of the Minds and Bodies of Men, must, I think, be resolv'd, at least in some Measure, into the natural Efficacy of Names. I might add one Thing here, and that is this, that they who are skill'd in Enchantments, tell us, that if they make use of such and such Words in the Original Language, the End propos'd will certainly be obtain'd, but if the very fame Words be chang'd, and others be made use of, which convey the very fame Idea, they will immediately, and ftrangely lofe their extraordinary Virtue.

So that the Power which they have, is not owing to the Things of which they are the external Signs, but to certain unknown Properties, that belong to

the Names themselves.

CHAP.

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# CHAP. XXI.

THIS may ferve as an Apology for the Christians, who willingly, and ev'n triumphantly embrace Death it felf in the most horrid Shapes, rather than call God by the Name of Jupiter, whatever Intention or Mental Referention they might have, or give him those Names which are us'd in the Languages, and adapted to the Religions of other Countries. For either they call him by the general Name of God, or they bettow fuch Epithers as thele upon him, The Creator of the World, the Former of Heav'n and Earth, or might express themselves by the following Periphrasis, He who has fent some wife and virtuous Men into the World, whose Names being honourably blended with his own have a strange and ev'n miraculous Power.

Here I might enter into a long Difcourle, in Opposition to them, who eagerly contend for the promiscuous Use

of the most facred Names.

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For if Plato be fo much, and not undefervedly commended, who brings in a Person upon Philebus's calling Pleasure a Goddess, making use of the following Expression, " For my part, " Protarchus, I have a profound Vene-" ration, ev'n for the Names of the "Gods, which like themselves, I " effeem, facred and inviolable"; how much more ought Christians to be commended, who make Conscience of applying those Names to God, which are unhappily, but too coinmonly, borrow'd from the empty and ridiculous Fables of the Poets? But to much of this Matter for the present.

### CHAP. XXII.

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Let us now fee how Celfus loads the Jews with Reproaches, which don't well fuit with his horrid Prefumption, in professing that he was perfectly acquainted with the Opinions of the Christians. They give themselves, says he, to the Worship of Angels, and to Magick, following G 2 therein

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# Origen against Celsus.

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Let him therefore, since he's so well acquainted with the Jewish and Christian Doctrine, shew where there's any Precept in all the Pentateuch, that can be brought in Favour of Angel-Worfbip, and acquaint us how 'tis possible, that Magick shou'd be in Vogue with a Nation that observes the Law of Moses, who has lest the following.

Lev. xix Words upon Record, Regard not them V. 31 that have familiar Spirits, neither seek

after Wizards to be defil'd by 'em.

### CHAP. XXIII.

THEN Celfus undertakes to shew, That the Jews by reason of their monstroms Ignorance, tamely suffer'd themselves to be led aside into great, and very

pernicious Errors.

I confess this might with Justice have been alledged against the Jews, with respect to their denying our Blessed Saviour to be the true Messiah, who had the plain Testimonials of a Divine Commission, and was so frequently, and

Origen against Celsus.

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and fo evidently foretold by their own celebrated Prophets.

But not being desirous to entertain the least Thought concerning that Matter, which he knew wou'dn't serve his Cause, he supposes the Jews to be most grossy deceiv'd, in a Case wherein the contrary is extreamly evident.

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## CHAP. XXIV.

Lates to the Jews to another Opportunity, he enters into a Discourse concerning our Blessed Saviour, as being the Head of an Upstart Sett, who from him are call'd by the Name of Christians. He says, That our Saviour appearing in the World, and introducing his Dottrine but a sew Years ago, was (for what Reasons he knows not) tak'n by the Christians for the Son of God, in a strict and proper Sence.

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# Origen against Celsies,

To which I answer, that when our Saviour did so lately introduce his Doctrine, it shou'd meet with such wonderful and happy Success, that almost in ev'ry Part of the whole habitable World a great Number both of Greeks and Barbarians, of learned and unlearned Persons, shou'd so readily, and ev'n triumphantly forfake the Religion in which they were born, and bred, and to which they were pre-engag'd by many other frrong, and almost indisfoluble Ties, and on a fudden discover so extraordinary a Zeal for a new Religion, as to be willing to facrifice their Reputation, their Fortunes, and ev'n their Lives for the Profession of it, (which can hardly be said of any other Doctrine, which has all external Advantages to recommend it.) I fay, when the Posture of Affairs is fuch, we must be strangely blinded by the Force of Prejudice, it we don't obferve a more than ordinary Appearance of the Providence of God, in so sudden, fo remarkable, and so bleffed a Change as this.

I think, I may fafely fay (not to speak from Prejudice, but as one who desires and endeavours to make impartial Enquiries into Truth) that a skillful Physician can't recover his Patients ev'n from their bodily Discases without the Blessing

Bleffing of Almighty God upon the pro-

per Methods he prescribes. Die

And if any one can cure the more faral Diftempers of the Soul, can fuddenly, and in a confiderable measure, disposses those rooted and dangerous Vices, that have for a long Tract of Time usurp'd and maintain'd a Dominion there, can free it from its former, and in some Sence, Native Intemporance, Injustice, Contempt, and Prophanation of holy Things, and, as a Proof of his Skill, can instance in an hundred Perfons, whose Manners he has been happily, and greatly instrumental to reform, I prefume, vou will not fay, that this can be done without a featonable, and more than common Interpolition of the Providence of God.

If then any Person, who weighs these Things in the Ballance of his serious and deliberate Thoughts, will of Necessity acknowledge, that much of the Natural, and all the Moral Good, of which the whole World can boast, is owing to some higher Cause, than a General Contourse of the Supream and and All-wise Being, how much more justly, and more eminently may this be said in Commendation of our Blessed Saviour, if we compare the Course of Life which his Followers once ignorantly and unhappily led, with the

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Tenon of their future Conversation. and confider how willingly, and ev'n greedily they devoted themselves to Debanchery, Fraud, and Avarice, before they made a Profession of that holy Religion; which the Bleffed Jefus introduc'd into the World, (which in the Judgment of the Epicureans was Notorious Cheat, and the greatest Plague with which Mankind cou'd possibly have been infected) but in Process of Time were illustrious Examples of the contrary Virtues, infomuch that some of em from a sincere and vehement Defire of attaining to an extraordinary Degree of Purity, and of Devoting themselves more entirely to the Service of God, did abstain from the lawful Delights of Sense, and those rational Entertainments which Marriage it felf affords.

And any one who examines into these Matters, with that Diligence and Exactness which is requisite, will easily perceive, that our Saviour, with a Greatness of Soul that was peculiar to him, attempted what was vastly be-

yond the Sphere of meer humane Nature, and that the Event did most remarkably answer his Design.

For when ey'ry Thing look'd with an unfavourable Aspect, on so great, and seemingly so bold an Undertaking,

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and threaten'd, that the Gospel shou'd be confin'd to a very narrow Compass, when the Roman Emperors in their fuccessive Reigns, the Governors of Provinces, and Generals of Armies, the Magistrates of particular Cities, the Soldiers, and the common People, in a .Word, when all Persons that were in Places of Authority, or had any Interest, and Influence, declar'd open War against the Christian Religion, I fay, ev'n then, under all those evident and great external Difadvantages, it bore the facred and undeniable Marks of a Divine Original, approved it felf to the Consciences of the most wicked Men, forc'd its Way, in Spite of the united Malice, and most vigorous Efforts both of Earth and Hell, gain'd ground by the most violent Opposition, and being superiour to all its Enemies, which were neither few, nor contemptible, and having a wonderful Power over the Minds of Men, all Greece, and a great Part of the most barbarous Nations became Trophies of Honour to the Immortal Memory of its God-like Founder. prodections to by and we were

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# CHAP. XXV.

AND fince the greatest Part of the World are entirely ignorant of the Arts and Sciences, and have but a small Measure, and sciences, and have but a small Measure, and scarce any Glimmerings of Reason, 'twas morally impossible, but that among such vast Numbers as embrac'd the Christian Religion, the Irrational and Illiterate shou'd greatly exceed those in Number, who had render'd themselves samous for their Sence and Learning.

But Celfus, not being willing to confider this as he ought, speaks with the highest Contempt of the Sun of Righte-ousness himself, who condescends to shine promiscuously on the greatest, and the meanest, and to enlighten, and warm with his refreshing Rays, the most eminent Saint, and the vilest Sinner, and he looks on this extraordinary Condescension, as an Argument of prodigious Folly, and unmanly Self-Debasement, as if it were not one of the highest Flights of Majestick Simplicity, that cou'd possibly be discovered by an Incarnate God.

But

But Celsus himself can't say, with all his Prejudice, and Malice, that all who ever embrac'd the Doctrine of our Blessed Saviour, were dull and stupid to a Proyerb, and the only Persons in the World who were so, since it seems he's so just, and so gracious as to acknowledge, that some sew may be bund among 'em, who are very severe in their Morals, and are capable of understanding Allegories.

# CHAP. XXVI.

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DUT because he personates a Jew in Imitation of a Prosessor in the University, who makes his young Pupil declaim, that he may use himself to the Art of Rhetorick) I say, because he personates a Jew, entertaining our Saviour with Discourse that's very childish, and unbecoming the Gravity, as well as supposed Sence and Learning of an old Philosopher; Let me examine, according to my weak Ability, what 'tis that he supposes him to say, and make it appear, as I think I can easily do, that the Jew don't

### Origen against Celsus.

don't frictly, or ev'n tolerably observe his Character.

Celfus introduces him, making his Address to our bleffed Saviour, and pretending to convince him of feveral Points, and the first Thing of which he endeavours to convince him, is, that the Account of his being born of a Virgin is an empty and fidiculous Fable.

Then he reproaches him with being born at an obscure Village, and having a Woman to his Mother, that got her Livelyhood by going out to Service, who, he fays, being convicted of Adultery, was divorc'd from her Husband, who was a Car-

penter by Trade.

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Then he fays, That after this Indignity wand'ring from Place to Place, the was privately brought to Bed of our Saviour, and that he being forcid by reason of Want, to work in Egypt, and having learn'd there some of those Arts, for which the Inhabitants of that Country are fo. Famons, return'd into his Native Country, and swelling with a vain Conceit of the Miracles he show'd do, gave out that be was God.

But for my Part, I must confess, to me, who do with a filent but deep Regret, pass by ev'n the weakest Arguments that are offer'd by our Adverfaries, and naturally affect to trace

Things.

Things, especially such as are of the last Confequence to the Souls of Men. 'till I come by flow Degrees, to their true Originals, I fay, to me these Things are fo far from giving an unhappy Shock, that they are no small Confirmation of that important Truth, that our Bleffed Lord is the very Person, whom the Propliets foretold to be the Son of God, and the Saviour of the World. I can't deny, but that commonly a Man's Descent from rich and honourable Parents, and Enjoyment of the Advantage of a liberal Education, do's not a little conduce to blazon his Name, and command Reverence from Persons of an inferior Rank: But when one who labours, in the greatest Degree imaginable, under the contrary external Inconveniencies, can spread his Fame to the most distant Regions of the World, in Spite of his mean Extraction, and the fond Opinions which are too often receiv'd by aspiring Mortals, and climb the higher up the steep Ascent of Honour, by reason of the violent Opposition which is made against him, who, if he has any Spark of humane Nature left, can forbear to admire a Soul of the fame Rank of Beings with himself, so strangely elevated beyond the common Pitch, and so nearly approaching to the Deity, fo capable of forming.

#### 110 Origen against Celsus.

forming well-laid, deep, and truly generous Defigns, and of crowning all by a happy and answerable Execution?

If we make a ferious and narrow Enquiry into the Matter, shall we not be ready and ev'n constrain'd to think thus with our felves, was it possible, that one who was born of poor and ignoble Parents, and was not instructed in the Liberal Arts, and Sciences whereby he might have been render'd capable of infinuating himfelf into the People, and of engaging their Affections, and their Purles in his Service. shou'd so work upon the Passions of Men, by an invisible Power, and the naked Evidence of Truth, as almost universally to gain their Credit and Efteem, the Doctrine which he introduc'd was in a great measure new, a Doctrine, which, without derogating in the least from any of the Jewilb Prophets, did abolish the Mojack Dispenfation, and make void the Laws of the Greeks, especially those, which had an immediate Relation to Religious Worship, in which they were so grosly ignorant?

Is it not strange, and ev'n prodigious to a Miracle, that one who ev'n according to the Confession of his Enemies, was so meanly born, and bred, and by consequence was very unfit to ma-

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nage an Intriegue, which requires a Chain of Thought, and continu'd Thread of Artifice, shou'd so move the fecret Springs of humane Souls, and so powerfully incline 'em against their strongest Inclinations, by encouraging the righteous with a pleafing Prospect of a glorious and eternal Reward in the World of pure and perfect Spirits, and by representing to the wicked, as in a Glass, those dreadful Torments which they must expect to fuffer, when they shall fall into the Hands of the living God, I fay, is it not strange, and ev'n prodigious to a Miracle, that fuch a one, shou'd not only engage ignorant, and illiterate Perfons to embrace his Doctrine, but also a great Number of the rational and learned World, who, under the facred Veil of naked Truths cou'd difcern unfathomable Depths of supernatural Wisdom, display'd with all the Art that a God cou'd fhew?

I remember Plato relates a Story of one that was born at Seriphos, who upbraiding Themistocles, a Famous General, said, that the Reputation he had happily establish'd was not owing to his Merit, but his happ'ning to be born at a samous City of Greece, whereupon Themistocles, who was sensible, and gratefully acknowledg'd, that the Place

### 112 Onigen against Celfus

of his Nativity had no finall Tendency. to render his Name immortal, return'd him this judicious and diverting Answer, "If Phad been born (faid he) at Seri-" phos. I frou'dn'e have been to famous " as I am; but if you had been born at " Ashens, you wou'd never have be-" come Themsfocles.". Now our Saviour, who is upbraided with being born in a Village, and that not of Greece, or any celebrated Country, and having a poor Woman to his Mother. that got her Livelyhood by her Labour, and leaving his Country, by reason of Want, was forc'd to work in Egypt, I fay, our Saviour, who, if I may accomodate the foregoing Inflance to our prefent Cale, was of a meaner Extraction than the fore-mention'd Person, that was born at Seriphos, did as it were, give a happy Shock to the whole habitable World, and made a greater Impression upon the favage Dispositions of Men, I fcorn to fay, than Themiflories the Athenian; but a greater than ev'n Pythagoras, or Plato, or any of the Wife-men, Princes, or Emperors were ever known, or reported to have made. What Person then, unless he loves to dwell upon the Superficies of Things, will not stand astonish'd, when he confiders that our Bleffed Saviour furmounted all the Difficulties, which lay m

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## Origen against Celsus.

in the Way to his growing Reputation, and feem'd to threaten that his Name shou'd, as it were, sleep in Everlasting

what by right or wrong, or blo many others that might caffly be men

Silence? and on novo

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one, who came to teach an imporant one CHAP. bu X X Not gob bas they thou'd entertain of God, and how

they unght to regulate their Moral

deserve our Centure, but like

T feldom happens that any one Per-fon is famous for many Things at once, for One is famous for Wildom, another for Military Discipline, and fone of the Barbarians for their Skill in Magick, and feveral others for fome few suppos'd Perfections, which perhaps do scarce deferve our Notice.

But our Saviour was very remarkable for the best Sort of Wisdom, for Authority, and for working Miracles, not to mention those other innumerable Excellencies that adorn'd his Perfon, and might fufficiently recommend

him to the World.

He did'n't act like a Tyrant, who, by the Help of a prevailing Party, takes Occasion to violate the known Laws of the Land in which he lives, nor like a Robber, who comes with Armed Men, against them who innocently pass

#### Origen against Celfus.

by the King's High-Way about their necessary Affairs, or like a Wealthy Man, who, by the Help of Bribes, induces Persons to come over to his Interest, whether by right or wrong, or like many others that might easily be mention'd, whose Proceedings do manifestly deserve our Censure, but like one, who came to teach an ignorant and degenerate World, what Thoughts they shou'd entertain of God, and how they might so regulate their Morals, as to maintain an humble and familiar Correspondence with his Blessed Ma-

jefty.

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And as for Themistocles, and several other Persons, who gain'd a more than common Reputation, and did real and extraordinary Service to their Native Country, this must be faid, to draw a Shade over their greatest Glory, that ev'ry Thing feem'd to fmile on their just and honourable Attempts, and as it were, pave the Way for their glorious Victories, and immortal Tri-But as for our Bleffed Saviumphs. our, besides what I have already said ( which upon the first View, one wou'd think, was enough to have eternally conceal'd, or shamefully fully'd the Name of the greatest Heroe that the World cou'd ever boaft of ) the ignominious Death, which he fuffer'd on

the Cross; if he had had the fairest Character, would have given his Followers just Cause to suspect him of being a vile Impostor, if we may give any Credit to our Adversaries, or at least have drawn a most dismal Vellover the few bright, and entertaining Scenes of the most Aweful Tragedy, that was ever acted.

# CHAP. XXVIII.

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A N D 'tis Matter of Wonder, that our Saviour's Disciples, who, in the Judgment of our Enemies, were not Eye-Witnesses of the Truth of his triumphant Resurrection, and saw nothing but what was common and ev'n contemptible in his Person, shou'dn't be assaid to imitate him in his Sufferings, to encounter the most imminent and threat'ning Dangers, and leave their Native Country, to publish the Doctrine which their crucity'd, but blessed Lord had taught 'en.

For I believe that no Perfon, who, laying afide his Prejudice, examines these Matters duely, will say, that they

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wou'd ever have undergone the Fatique of Itinerant Preaching, if they had not been fully perfyaded of the vaft Obligations that lay upon 'em both from Reason, and Gratitude, not only to conform their Manners to the holy Precepts of the Christian Religion, but also to do what lay in their Power, to bring many others under the same honourable, and happy Bonds, when, as Matters went at that Critical Juncture, they were fure to incur the Displeasure of the Heathen World, who were zealous for their ancient Laws and Cuitoms, and cou'dn't endure the least seeming Innovation, especially with respect to the pompous Ceremonies of their religious Worship. But all these Dissiculties were light, and trivial, in the Effeem of those, who had Courage, nor only to prove to the Jewilb Nation, that our Bleffed Saviour was frequently, and exprelly foretold by their own Prophetick Oracles, but also to make it appear to others, as Occasion offer'd, that this very Perion was the true Melfish, who was crucify'd but t'other Day, and willingly, and ev'n chearfully laid down his precious Life for the whole Race of Men, after the same manner, tho' with unspeakable Advantage, in which some others have facrific'd all that's near and

# Origen against Cellis?

and dear to em, for the good of their Native Country, to free it from a raging Pestilence, a threat ning Pamine, or some violent impending Tempest. or some violent impending Tempelf, that greatly endangers Ships, and puts a Stop ev'n to Navigation, which is to convenient, and necessary, for promoting an advantagious Trade into Foreign, and very diltant Parts.

For there are some secret Reasons in Nature, which very few understand, why the Death of one virtuous Man, who readily fuffers the greatest Evils that can possibly befall him, for the real and perhaps laiting Welfare of the Place of his Nativity, shou'd destroy, of at least severely check, the usurp a Power of those infernal Damons, who are the Cause of Plagues, Famines Storms, and the like evident and great Diforders, which frequently happen in the World. And I wou'd fain know of most of them, who don't believe, that our Saviour dy'd for the general Benefit of the humane Race, whether they won't give easie Credit to many Histories that are extant, both of the Greeks and Barbarians, which furnish us with frequent, and remarkable Instances of Persons, who have freely laid down their Lives for the publick Good, and whose Death has been happily instrumental to purge away those H 3

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## 118 Origen against Gelfur

threat'ning, and grievous Calamities, that infected Cities, and perhaps whole Nations, or whether, on the Supposition that these are Matters of Fact, it be in the least improbable, that one, cloath'd with humane Nature, shou'd be nail'd to a Cross, to destroy the Works of the Devil, who before did often, and too successfully, exercise a Tyrannical Power over the Bodies, and Souls of Men.

Our Saviour's Disciples observing these Things, and many Others of the like Nature, with which in all Probability, their prudent, and indulgent Matter thought sit to acquaint em, and being sill'd with the Spirit of God (for they were not inspir'd with their unusual Courage, by the Virgin which the Poets speak of, but by the true Wisdom of God) they made haste

From. 11. Thro' the wide World their Fame to spread.

CHAP.

#### CHAP. XXIX.

32

UT 'tis Time to return to the Jew, whom Celfus personates, who fays, That the Virgin Mary being big with Child, was divored by ber Husband the Carpenter, for commissing Adultery with one Panthera, a Soldier, and being got with Child by that scandalow Wretch. Let us fee therefore, whether the Inventors of this Story don't give a falle, and obscure Account of the Matter, and whether by all that they have to fay, they are able to overthrow the Doctrine of our Sayiour's miraculous Conception by the over-shadowing of the Holy Ghoft? For fo furprizing a Passage as this is, might very easily be fallify'd, and 'twas possible, they might deny the Truth of it, tho' they were inwardly convinc'd, that our Saviour was not conceiv'd in the common Way of humane Generation. And methinks, it wou'dn't have been incongruous at all, that they who didn't believe, or rather wou'dn't acknowledge the Miracle, shou'd invent a Fiction, to serve their malicious and base Design. But

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Origon against Celsio.

But to invent one, that was so far from having a plausible Appearance, that 'twas a great, and notorious Untruth, was to discover their Weakness to them, who are able to distinguish

Truth from Falsehood.

For do's it stand to Reason, that one, who was fo useful to the World in general, and express'd a most tender Concern, both for the Greeks, and Barbarians, that they might reform their Manners, from a Sense of a Future, and Aweful Judgment, and do what lay in their Power, to gain the Favour of the Bleffed God, the Creator, and Supream Disposer of the Universe, I say, do's it stand to Reason, that such a one, so serviceable to promote the Glory of God, and the Welfare of precious and immortal Souls, shou'd be so far from being born in a miraculous Way, as to be of a base, and illegitimate Extraction?

I ask the Greeks, and particularly Cessus, (who, whether he be a Platomist or no, thinks he has sufficient Authority for what he says, if he do's but quote a Passage out of the learned Plato,) whether it be not a Resection upon one, who holds the Doctrine of the Transmigration of Souls, and by Confequence, that every Body has a proper Soul to act, and animate it, to de-

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ny that our Saviour was born in a lawful Manner, who engag'd inito difficult and important a Work, infructed to many ignorant and feducid Persons, and happily, and fuddenly recoverido em from that Deluge of Immorality, in which they had been to long, and fo deeply plung'd ... Is it not more rational to think, according to the Opinion of Pythagorie, Plato, and Empedocles, (on the Testimony of which learned Authors, Cellus himfelf do's very much rely) that there are fome fecret Reafons, why every Soul shou'd have a Body appropriated to it felf, that is a fit Receptacle for it, and fuited to the good, or bad Qualities, which it had in its State of Pre-exitt ence? Is it not full, and reasonable, that a more than humane Soul, that do's more Service to the World, than many Thousands of others (to say no more , left my Discourse shou'd be thought to favour of Prejudice) should be united to a Portion of Organiz'd Matter, that is more excellent than the Generality of Bodies are?

Virtue of some secret Causes, are of too noble a Nature, to be united to an inanimate Creature, and are not worthy to animate a Body, that is compleatly form'd, have one that is adapted

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#### 122 Origen against Celfus.

adapted to 'em, the Head of which being disproportionable to the rest of its Members, do's in a great Measure hinder the free Exercise of Reason, and others, that are more perfect, act a Body that is more duly dispos'd, and fo others, according to the feveral Degrees of their native, or acquir'd Excellencies, are fent into more or less perfect Bodies, why may not a particular Soul assume a Body in a miraculous Way, a Body, that has fomething in common with the rest of Men, that may render it fit for humane Conversation, and fomething wherein it differs from 'em, that may in some Measure, secure it from the sad Contagion of a neighbouring, and distemper'd Mind. In short, if we give any Credit to them, who are skill'd in Phylingnom, fuch as Zopyrus, Loxus, Polemon, and others, who have directly handl'd that difficult Subject, and pretend to find out extraordinary Mysteries, by observing the Rules which that Science proposes, what Absurdicy is there in afferting, that all Bodies are fuited to the Qualities of the Soul that acts 'em?

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Is there then the least Probability, that a Soul, fo excellent in it felf, and form'd for fuch great, and truly-generous Deligns, as the Humane Soul of our Bleffed Saviour, shou'd animate a Body, which, as Celfus represents the Matter, was begotten in Adultery, by a wicked Souldier, on the Body of a luftful Female? One would rather think, that a Mad-man, or a Person, who provid a constant Plague to the Age, and Place he liv'd in, or a Teacher of Intemperance, and Injustice, and an impudent Encourager of all Manner of Vice, shou'd owe his Birth to fo impure a Copulation, and not a Teacher, much less an eminent Practicer, of Temperance, Justice, and all other Virtues. Service of the mod are Nood area.

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# of our Bleff of Saviour, the address as itself of XXXX as A A.H. Drefer the Matter, was begotten in Adel-

that a Soul, to excellent in at telf, and send formed for frield green, and entry-concerns Delignes, as the Humane Sout

THIS was plainly forctold by the Prophet, and exactly agrees with the promis'd Sign, that we read of in the Prophecy of Isaah, where 'tis faid, That our Bleffed Saviour wou'd, by the Course of his Actions, make good his Name, and prove himself to be Emmanuel, God with us.

And I think it may not be improper, to mention the Prediction of the fore-mention'd Prophet, that our Saviour shou'd be born of a Virgin, which Celsus takes no Notice of, tho he pretends to be perfectly acquainted with what the Christians hold, either not having read it, or cunningly concealing his Knowledge, lest he shou'd unawares overthrow his own belov'd Opinions, and advance any Thing to the Prejudice of the Cause, which he espouses, and uses his utmost Endeavours to maintain.

The Words of the Prophecy are these, Island vii. Moreover the Lord spake again to Ahaz, V. 10. Saying, ask thee a Sign of the Lord thy God,

God, ask it either in the Depth, or in the Height above. But Ahaz fand, I will not ask, neither will I tempt the Lord, and be said, hear ye now, O House of David, is it a small thing to weary Men? But will ye weary my God also? Therefore the Lord himself ball give you a Sign, Behold a Virgin ball conceive, and hear a Son, and call his Name Emmanuel.

That Celfu discover'd his Malice, in not mentioning the fore-going Prophecy, I gather, from his passing over it in a profound Silence, when he quotes fome Passages in St. Mathew's Gospel, and particularly makes mention of the Star, that appear'd at the Nativity of

our Bleffed Saviour.

But if the Jew, whom Celfus personates, being us'd to make critical Remarks on Words, shou'd tell us that the Word, which is translated Virgin, shou'd be render'd Toung Woman, I anfwer, the Hebren Word 7072, which the Septuagint translate Virgin, tho Others favour his Meaning of the Word, is understood of a Virgin in the Book of Deuteronomy. If a Damfel (that Deu.xxii is a Virgin) be betroth'd to an Huband, and a Man find her in the City, and the with her, then ye shall bring 'em both out to the Gate of the City, and ye fall flone 'em with Stones that they dye; the Damsel because she cry'd not, being in the City,

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med the Man, because he has humbl'd his Neighbour's Wise. So thou shale put away evil from among you. But if a Man find a betroth'd Damsel in the Field, and the Man some her, and lye with her, then the Man only that lay with her shall dye. But to the Damsel thou shalt do nothing, there is in the Damsel no Sin worthy of Death.

But not to dwell too long upon the Hebres Word, which perhaps few Perfons understand, I shall endeavour to prove from the Context, that, according to the Prophetick Oracle, Emmanuel was to be born of a Virgin.

The Lord faid to Alaz, ask thee's Sion of the Lord thy God. either in the Depth, or in the Height above, Then tis faid. that this Sign was to be giv'n, Behold a Virgin foall conceive, and bear a Son. But what Sign con'd a young Wo-man's Conceiving be, if it was not meant of a Virgin? And to which of the two, is it most proper to attribute the Conception of Emmanuel, that is, God with w, to a young Woman with Child, in an unlawful, and difficuourable Way, or to one, who had not loft her Virginity? Certainly, 'tis most' agreeable to the Dictates of Reason, to suppose, that so extraordinary 2 Person was conceiv'd by the latter, in a frange, and ev'n miraculous Way.

And

And if the Jew lays such a mighty Stress upon those Words, Ask thee a Sign of the Lord thy God; I shou'd be glad to know, what Person was born. in the Reign of Ahaz, of whom it might be faid, This is Emmanuel; which being interpreted, is, God with w. And if no fuch Person can be found, I think, we may fairly understand this Text of our Bleffed Saviour, who, as the Scriptures acquaint us, was to be born of the Seed of David, according to the Flesh, and the following Words, In the Height above, or in the Depths below, have a manifest Agreement with what is faid of our Saviour, He that descended, is the same that Eph. iv. deended up far above all Heav'ns, that he might fill all Things.

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in such ferson can be come on HIS I fay to a Jew, who, if he observes his Character, must give his ready, and firm Affent to the Truth of the Jewish Prophecies, And I ask Celfus, and those of his Party, did the Prophets forefee Things to come, or did they not? If they did not forefee 'em, what shou'd make 'em speak with fuch an Air of Affurance, and how comes it to pass, that the whole Jewish Nation has all along look'd upon their Prophecies, as divinely-infpir'd Oracles? And, fince I am naturally led, into a Discourse concerning the Jewish Prophets, I hope, that what I shall offer on this important Head, may not only, by the Bleffing of Almighty God, be of some Use to the Jews, who believe that they were divinely-inspir'd, but also to as many of the Greeks themselves, as act upon ingenuous Principles. For they must acknowledge, that the Jews had true Prophets among 'em, unless we cou'd suppose 'em, to have a sufficient Warrant, for violating

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V. 10.

lating their divinely-instituted Rites, and paying Divine Worship, as a just Tribute to the Mock-Deities of Foreign Nations.

I prove my Affertion thus, We read in the Jewish Law, That other Nations Deuxviii. bearken'd to Observers of Times, and to Diviners. But to the Jewish Nation 'tis faid, As for thee, the Lord thy God has not suffer'd thee lo to do. Then it follows, The Lord thy God will raise up to thee a Prophet of thy Brethren. therefore, while other Nations had Men among 'em, who foretold future Events, whether by the flying or finging of Birds, or by a narrow Inspection into the Entrails of Beafts, or by the hollow Voices, that were form'd in the Bellies of certain Persons, or by the Children Horoscopes, the fens, (who had, in common with others, a Curiofity to know what shou'd come to país) were torbid to take the fore-mention'd Methods, and had no Prophets of their own, who were acquainted with Futurities, they wou'd immediately have entertain'd mean Thoughts of their own Religion, as bearing no undeniable Characters of its Divine Authority, and have rejected all their Prophets down from Mofes himfelf, intomuch that we have Reason to believe, they wou'd never have committed any Thing that

130 Origen against Celsus.

was deliver'd by 'em to Writing, but either have had Recourse to the Heathen Oracles, or have practic'd something in Imitation of 'em, in their Native

Country.

And it was not in the least absurd, that the Prophets, for the Satisfaction of some Persons, who desir'd it, shou'd prophety concerning Matters, that seem'd to be of mean Importance, as Samuel did, concerning some Asses that

r Sam.ix. Samuel did, concerning some Asses that V. 20. were lost, and Ahijah, concerning the

V. 12. Death of Jeroboam's Son.

And indeed, if they had no Prophets among 'em, how cou'd any, that were zealous for the Jewish Law, reprove them, who consulted the Heathen Oracles? As we read, that Elijah reprovid Ahaziah, saying, is it because there is ma a God in Israel, that ye go to enquire of Baal zebub the God of Ekron? I think then, that I have sufficiently provid, not only, that our Saviour was to be born of a Virgin, but also that then were divinely - inspir'd Prophets, to whom the Jewish Nation might have frequent, and satisfactory Recourse.

These didn't only, in the general, forestel some Things, that wou'd come to pass, with reference to our Blessel Saviour, and the remarkable Revolutions of Empires, and Change of the Face of Affairs in the Jewish Na-

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tion, and Conversion of the Gentiles : but, sometimes, did more particufarly foretel fome Things, as that the Asses, which Kish had last shou'd be found; and that Jeroboam's Son thou'd dye : And I might give many Parallel Instances, that we meet with in the Holy Scriptures. Buod suoived had to body Marianibro

## CHAP. XXXII

dily acknowledge, that fome Men ha

Have this to say farther to the Greeks, who wo'n't believe, that our Saviour was born of a Virgin, that th: Creator of the World, if he pleases, can make ev'ry Animal bring forth its young, in the fame wonderful manner, that is observ'd of some inanimate Creatures, and nothing hinders, but he may cause, if he pleases, the like unufual Productions in the World of Men.

For among Animals, there are some Females, that bring forth their young, without any previous Copulation with the Males, as, for Instance, the Vulsures, which propagate their Kind in this uncommon Way, as the best Wri-

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Naion, Origen against Celsus.

ters of Natural History do acquaint us. What Absurdity is there then, in supposing, that the All-wise God, defigning to bless Mankind, with an extraordinary, and truly-divine Teacher, shou'd so order Matters, that our Blessed Saviour shou'd not be born, in the ordinary Method of humane Generation?

And the Greeks themselves do readily acknowledge, that some Men have come into the World, without the Conjunction of Man and Woman. For if the World had a Beginning, as many of 'em grant it had, then the first Man was not produc'd in the common Way, but, according to them, by the Sperms tick Vertue of the Earth, which, to me feems much more strange, and unaccountable, than our Saviour's Nativity, if we do but follow the Dictates of impartial Reason, since the Wayin which he was born, has some Resemblance with the usual Method of carnal Copulation.

And, fince I'm concern'd with the Learned Greeks, it may not be improper, to make my Appeal, ev'n to their own Histories, that it may appear to the World, that Others, as well as the Christians, must, upon their own Principles, acknowledge the Possibility of so extraordinary a Production, against

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which they so loudly exclaim. Now some of their Modern Authors tell us, that Plato was born of Amphittione, without the Conjunction of Arislon, who was forbid to touch his Wife, 'till she shou'd be deliver'd of a Son, whom she shou'd conceive by Apollo.

This is a meer Fable, I confess, invented in Favour of a Perion, whose incommon Attainments made 'em inclin'd to think, that ev'n his Body was of a Divine Original, since they thought, 'twas fit, that the Bodies of those Perfons, who are not on a Level with the rest of Men, shou'd have some honourable Mark, by which they may be distinguish'd from Vulgar Mortals.

And because Celsus's Jew continues his Discourse with our Blessed Saviour, and ridicules the Fiction, as he is pleas'd to call it, of his being born of a Virgin, and ranks it among the Fables of the Greeks, concerning Danae, Menalippe, Auge, and Antiope, I answer, that such piryful Drollery as this, wou'd look with an agreeable Air, in a Merry Andrew, who gathers a Mob about him, and plays his Monkey-Tricks on a Stage, but don't at all become one, who wou'd treat of Matters of great Importance, with that Gravity, and Serioufnels, which the Nature of the Things may justly challenge from us.

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#### CHAP. XXXIII.

HEN Celfus, making mention of fome Things, relating to our Saviour's Going into Egypt, refuses to give Credit to those Parts of the Hi-Hory, which contain any Thing, that is fupernatural, as the Angel's warning Joseph, the reputed Father of our Lord, and don't examine whether his Leaving Judan, and Going into Egypt, will not admit of an Allegorical Sence; but invents an Occasion for his literal Going thither, and believing, and acknowledging, in some measure, the Truth of our Saviour's Miracles, ( which caus'd Abundance of People, to flock to him, esteeming him to be the true Messiah) but endeavouring to shew, that they were wrought by the Help of Magick, and were far from being Proofs of a Divine Commission, he fays, That having been privately educated, be was forc'd to work in Egypt, and having learn'd those Arts, for which that Nation is so famous, he return'd into bis own Country, and gave out that

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be was God. But for my Part, I can't conceive, that a Magician wou'd fo industriously promote a Religion, which teaches us, to have a strict Eve to the Day of Judgment, especially when we take any ferious Affair in Hand; nor, can we think, that he wou'd take fuch Care, to inculcate that aweful Solemnity, upon the Minds of his Apostles, whom he defigu'd to imploy, in the Promulgation of the Gospel, were he a Person of so infamous a Character. For either they wrought Miracles, or they did not. 'Tis abfurd to suppose, they did no Miracles at all, but barely relying on the Authority of a Doctrine, which did not, like the Logick of the Schools, recommend it felf to carnal Reason, had the Courage to promote a new discountenanc'd Religion. And if they wrought Miracles, do's it stand to Reason, that a Company of Magicians shou'd agree, to expose themselves to imminent Danger, and the greatest Inconveniencies imaginable, to promote a Doctrine, that condemns the Ufe of the very Art they practic'd? But 'twou'd be Lofs of Time, to confute this Discourse of Celsus, which has nothing, but perhaps a little witty Drollery, to recommend it to the Palate of the unwary, and less judicious Reader.

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#### CHAP. XXXIV.

Bantering Strain; If the Mother of Jejus, says he, was a Celebrated Beauty, and for that Reason, the Great God was pleas'd to admit her to his passionate Embraces, one wou'd think, that so excellent a Being is of too pure a Nature, to be captivated by the Charms of a frail, and humane Body, however he cou'dn't have made Choice of a more improper Person; viz. One, who had neither a Great Fortune, nor Noble Birth, to recommend her; but led so obscure a Life, that she was scarce known by those, who were her nearest Neighbours.

CHAP.

#### CHAP. XXXV.

TE continues his Raillery, and Tays, That when her Husband, the Carpenter, came to hate her, and fue for a Divorce, all that she had to plead in her own Behalf, was ineffectual, to redress her Grievances, nor did the Great God see fit ( as much as you wou'd make us believe, he low'd her ) to engage his Power, to protect her from threat'ning Danger, ev'n in her Native Country. Therefore none of these Things, says he, have the least Reference to the Kingdom of the Bleffed God. But this Language, is just like that, of a Company of Perfons, fcolding in the open Streets, who vent their Passion, without the least Regard to the Rules of Justice, or Civility.

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#### CHAP. XXXVI

HEN taking fome Things out of St. Mathem's Gospel, or perhaps out of some of the other Evangelifts, concerning the Dove, that descended upon our Saviour, at his Baptism, he wou'd fain have the whole Account, to pass for a falle, and trifling Story. And having faid enough, as he imagines, to prove, that our Saviour wasn't born of a Virgin, he continues his Discourse, but don't treat of Things, in the Order of Time, in which they came to pass, 6 for inveterate Malice can never endure, to be confin'd to a regular Method) and talks, like those shatter-brain'd Fellows, whose Heat, and undue Passion, do's fo transport 'em, beyond the Bounds of Reason, that they don't stick, to say whatever comes into their Minds, and fo are hinder'd, from managing, in a becoming Way, the feveral Heads of fevere, but unjust Accusation, which they bring against their Adversary, with an Air of Vanity, and Infolence. For had'n't he been greatly wanting,

in the pretended Method he observes: he wou'd have trac'd the History from its very Original, fince his Intention was, to expose it to Contempt. But on the contrary, the Mighty Celfus, who boafts so much of his comprehensive Knowledge, after he had finish'd his Discourse, concerning our Saviour's Birth, immediately passes on, to the Descent of the Holy Spirit, at his Baptisin, in the Resemblance of a Dove. Then he finds Fault with the Prophecies concerning his Incarnation. After that, he returns to what immediately follow'd his Nativity, viz, To give an Account of the Star, that appear'd, and the Wife Men, that came from the East, to worship him, But any diligent Reader, may fave me the Labour, of showing, how confus'd Cellus is, throughout the whole of his Book, and this one Thing is fufficient, to convince any Person, who loves Exactness of Method, that rwas a Piece of Arrogance in him, to give his Book the Title of A True Relation, and was a Strain of Vanity, perhaps beyond most Philosophers, that ever went before him.

Plato fays, " That it don't become " the Character of a Man, famous for " Wisdom, to be positive in Matters, " which are involv'd in very great " Obscurity. Origen against Celsus.

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"Obscurity." And Chrysippus, after he has giv'n the Reasons, that induc'd him to be of this, or that Opinion, do's modeltly refer us to those Persons, who are able to give a more clear, and exact Account. But this mighty Man, being much wifer, I suppose, than Plaio, Chrysippus, and all the Greek Philosophers, gives his Book the engaging Title of A True Relation, which suits well enough, I confess, with his Boasting, that he didn't want to be inform'd of the Opinions, which the Christians held.

Bur that it mayn't be thought, that I pass by what he says, for Want of being in a Capacity, to return him a proper, and sufficient Answer: I have resolv'd to examine every Material Article, tho' I cannot observe so strict a Method, as I wou'd, but am forc'd so far to comply, ev'n with the Folly of my Adversary, as to trace him thro' the Labyrinth of his confus'd Discourse.

Let us see then, what he has to offer, against the Descent of the Holy Spirit, on our Blessed Saviour, in the Resem-

blance of a Dove.

CHAP.

epresented to us, the Sty of Police.

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#### CHAP. XXXVII. we convince high or his giols

HE Jew, whom Celfus personates, I directs his Discourse to our Saviour, in the following Words; You prerend, fays he, that a Bird appear'd to you, at your Baptism; but can you produce any credible Person, that was present, to see it; Or, heard the Voice from Heav'n, (by which, you say, you were declar'd, to be the Son of God) besides your self; and (if we may take your Word) another Person of the same pityful Class?

But before I return him a direct and full Answer, I must beg Leave, to make one Remark, that 'tis very difficult, and in some Cases, impossible, to give evident, and undeniable Proofs, of the Certainty of undoubted Matters of Fact.

Suppose any One shou'd fay, there never was fuch a Scene of Action, as the Trojan War, grounding his bold Affirmation, on the seeming Impossibility, of some of the material Circumstances, which attended it; and not conceiving, how there shou'd be, In

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### Origen against Celsus.

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verum natura, fuch a Person, as Achilles is represented to us, the Son of Peleus, and Thetis, the Goddess of the Sea; or Sarpedon, the Son of Jupiter, or Ascalaphus, and Jalmenus, the Sons of Mars; or Eneas, the Son of Venius; how cou'd we convince him of his groß Mistake, when so many Fables, being interwoven with the Body of the History, are so readily, and so univerfally believ'd? Or suppose, any Person shou'd call into Question, the Story of Oedipus, and Jocasta, and Ereocles, and Polynices, their Sons, by reason of what is confidently related, concerning the Sphinx, a certain Monster, that was half a Virgin, how cou'd we demonstrate, that the whole Account is true?

I might fay the fame, concerning the second Theban War, which was continu'd, by the Posterity of them, who had lost their Lives in the first (tho' that be more free from the Appearance of Fiction, than the former Story) and concerning the Return of the Heraclida to Peloponnessus; and I might instance in many other Things, of the like Nature, which are recorded in the Histories of the Greeks. But he who reads 'em, without a Tincture of Prejudice, and with a sincere Desire, that he may not be deceived, will judge, how far he is requir'd,

requir'd, to yield his ready, and firm Affent; what Paffages he must take in an Allegorical Sence, and what he must reject, as being writ in Favour of fome particular Persons, and will endeavour, to find out the true, and full Meaning of those, who were the Original Authors of these Stories, which the Greeks, who are a learned Nation, do fo generally believe. I would lay down this Præliminary, with respect to the entire, and amazing History of our Saviour's Life, as 'tis impartially related in the Gospels, and I don't mention this, as if I wou'd have the more intelligent; and learned Sort of People, to take Things on truft, but to fhew, that the Reader has great Need of Candor, joyn'd with a fevere Application, and must penetrate, if I may fo fay, into the very Spirit of the Authors, if he wou'd take their Writings in their true Sence, and utmost Latitude. I answer then, in the first Place, that if the Person, who rejects the Account, that's giv'n, of the Spirit's appearing to our Saviour, in the Refemblance of a Dove, was a Follower of Epicurus, Democritus, or Aristotle, there wou'd be some plausible Ground for his Incredulity, because then, I confess, he wou'd observe his Character.

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CHAP.

### CHAP. XXXVIII.

UT Cellus, with all his Wisdom. feems to me, to have quite forgot, that all this while he was speaking, in the Person of a Jew, whom we must suppose, to yield a firm Assent, to many Passages in the Prophets, that wou'd fooner be liable to shock our Reason, than any Thing related in the Hiftory, of which, I am now difcourling. For one might ask this pretended Jew, who wo'n't believe, that the Holy Spirit appear'd to our Bleffed Saviour, in the Refemblance of a Dove; Pray Sir, how will you be ever capable, of giving evident, and undeniable Proof, that God spoke to Adam, Eve, Cain, Noah, Abraham, Isaac, or Jacob, as your Scriptures do plainly affert he did? And, to fet History against History, I wou'd address this Jew after the following Manner; Dear Sir, you can't be ignorant, that Ezekiel, who is one of your own celebrated Prophets, has thefe very Words, The Hea-Ezek. i. vens were open'd, and I fam Visions of God;

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## Origen against Geffed.

God; and he adds, This was the Appen Eleki is tance, of the Likeness of the Glory of the Lord, and he faid so mesages of and w

Now if those Things, that are related of our Saviour, must be acknown ledg'd to be falle, because, as you think, they have not fufficient, extrinsick Evis dence, to recommend 'em to the World's fince you affirm, They were feens and heard, by no Person but himself, and anos ther, of the same pityful Class, Have we not more Reason to suspect, that Ezes kiel impos'd upon us, when he faid, that the Heav'ns were open'd to his View? And the Prophet Isaiah fays, I fam the Lord, fitting upon a lia vie Throne, high, and lifted up, above it stood the Ser sphims, each one had fix Wings; Pray Sir, what rational Assurance have fou, that he really faw, this entertaining, and amazing Sight? You be lieve that these Things are true, and come from the Spirit of God, who deither can be deceived, nor will deceive us, and are perswaded, not only, that the Prophet faw 'em, but also that he was Divinely-intpir'd, when he committed thele Things to Writing.

But I ask, which of thefe tifree, is is most fit we shou'd believe, Ezekiel; Maish, or our Bleffed Saviour? The two former did nothing; that deserves to be compar'd, or ev'n mention'd, with

What

what the latter has done, whose Power was not only most glorionsly displayed, when he appeared, and dwelt on Harth; but shines with a happy, and remarkable Lustre, at this Distance of Time, in the Conversion, and exemplary Reformation of those, who believe in God thro' him. And that all those wonderful Effects, which we frequently see, are owing to his infinite Power, I infer from hence, that as he said, and as constant Experience may convince

Mat. ix. us, the sincere Labourers are few, in a V. 37 comparative Sence, and yet the Hamesh ibid, V380f Souls is great; that is, vast Numbers are, every where, almost continually, brought into God's Threshing-Floor, if I may so say, I mean, the visible

Church.

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This I say to a Jew, not as if I had the least Design, to derogate from the Honour, which I am sensible, is due to Ezekiel, and Isaich, (for that wou'd be very inconsistent, with the Profession, which I make, of the Christian Religion, which is built on the Jewish Prophets, as well as on our Sativiour's Apostles, Jesus Christ bimself bes

Eph. ii. Viour's Apolities, Jefus Christ bimself beau.

V. 20. ing the chief Corner-stane.) but I wou'd convince him, if it be possible, upon the Principles, in which we both agree, that we have far more Reason, to give Credit to the Report of our Blessed.

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Saviour, who is reported to have feen, and heard fuch Things, and, for ought we know, did acquaint his Diffiples, with the Vision which he faw, and the Voice which he heard from Heav'n.

Perhaps, it may be objected against us. That ev'n they, who have giv'n in an account, of the Holy Spirit's Appearing the Poice, that came from Heav'n, than't these Things, so much as from our Saviour's Mouth, since, ev'n according to our own Notions, the same Spirit, which inspir'd Moses, to write a History of what pass'd for many Ages, before ever he was born, ev'n from the Creation of the World to the Time of Absaliatin, who, in some Sence, was the Father of the sewish Race, might also immediately reveal the strange Passages; which happen'd at our Saviour's Baptism, to the four Evangelists.

But to this I answer, that one, who is sevent'd, with what the Scriptures call the Gift of Wisdom, can easily account for the Opening of Heav'n, and affign a Reason, why the Holy Spine appear'd, to our Blessed Saviour in the Resemblance of a Dove, rather than in the Shape of any other Animal. However, these are Niceties, that are

foreign to our present Purpose.

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### 148 Origen against Celsus.

All therefore, that I shall do at present, shall be to shew, that Celsus did not only want the Innocence of the Dove, but ev'n the Subtilty of the Serpent, when he put such Discourse as this, into the Mouth of one, whom he calls a Jew, who, if he be not false to his Pretensions, must believe several Things, that are much more improbable, than any Thing related in the History, of which, I am now discoursing.

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### CHAP. XXXIX.

Remember, in a Disputation, I had with some Celebrated Janish Doctors, and before a great Deal of Learned Company, who were at once Witnesses, and Judges of what I said, I us'd this Argument against 'em; Pray Gentlemen, let me know, said I since two Persons have appear'd, upon the Stage of the World, who are considertly reported, to have done such Things, as were vastly beyond the Sphere of Nature; viz. Moses, the Lawgiver of the Jens, who has written History of what he did; and JESUS

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IES US, our Master, who has not left behind him, in Writing, an Account, of any of the Actions which he did; but has the concurring Testimony of the four Evangelists; I say, let me know, on what Grounds, you can justify the vast Difference, which you make between 'em, that we must believe, forfooth, that Moses deliver'd nothing, but what was true, tho' the Egyptians reproach him, as one that dealt with the Devil; but must look upon our Saviour, as a vile Impostour, on the Account of the fevere Accufations, which you bring against him. We fee, that both these Persons, have their Authority supported, by the Testimony of a great Body of People, Moses has his supported by the ready, and joint Testimony of the Jewish Nation, and our Saviour his by the General Suffrage of the Christians, who don't deny Moses, to be a Prophet sent from God; but confirm the History of our Saviour, ev'n by the Sacred, and Undisputed Authority of your celebrated If therefore, you defire us, to Moles. justify our Conduct, in paying so awful a Regard to our Bleffed Saviour, do you first assign some Reasons, why you believe in Moses, who came into the World, many Ages before the incarnate Jesus, and then, it may be time to acquaint

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quaint you, with the rational Grounds,

on which our Faith is built.

But if you refule to give us any Reasons, why you believe in Moles, neither shall we think hit to acquaint you, with those we have, for believing in our Saviour, or if you are not able to offer any Demonstrative Arguments in favour of your justly celebrated Moses, be pleas'd to hear, what Arguments we can bring, ey'n from the Law, and the Prophets, to prove, that our Jesus is the true Messah. And which is something strange, those very Arguments, which we bring from the Old Testament Writings, to prove, that our Saviout had a Divine Commission, do, at the fame Time, prove, that Mofes and the Prophets were Persons, who were immediately infpir'd. But to return.

The Law, and the Prophers, abound, with as friange Stories, as that of the Dove, that appear'd to our Saviour, at his Baptism; and the Voice, that came to him out of Heav'n; and that it was the Spirit of God, that appear'd to him, in the Resemblance of a Dove, do's, I think, at least seem highly probable, from the Consideration of the Miracles, which our Saviour wrought, which Celssus says, he did, by the Help of Margick, which he had learn'd in Egypt.

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### Origen against Celfus

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Here I think it may not be improper, to mention, not only the Miracles of our Saviour; but also those, which were wrought by the Apostles. who were, every Way, qualify'd, for that great Work, in which, their Master did engage 'em. For if their Ministry hadn't been accompany'd with Miracles, they wou'd never have been able, for happily to prevail with their Hearers, renounce the Religion, in which they had been born, and bred, and o embrace a new, discountenanc'd Doctrine, the Profession of which, wou'd expose 'em to the greatest Dangers, ev'n to an ignominious, and painful Death, and fome remarkable Footftens of that Holy Spirit, who appear'd to our Saviour, in the Refemblance of a Dove, do remain among Christians, to this very Day. disposses Damons, perform many wonderful Cures, and lometimes, when God fees fit, they foresee, and foretel future, diltant, and very contingent Events. And therefore, let Cellus, and his Jen, ridicule us, as much as ever they pleafe, yet 'tis plain, and Irthink, undeniable, that many Persons have embrac'd the Christian Religion, in Spite of all the Force of Prejudice, the Spirit of God making to fudden, and to powerful an Impression on their Minds, whether in

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152 Origin against Celfus.

a Dream, or Vision, or some other Way, that instead of being implacable Enemies to Christianity, as once they were, they have chearfully, and even triumphantly, laid down their Lives, for the Sake of their Profession, and seal'd the Truth with their warmest Blood.

If I shou'd only relate those Things, that have fall'n, within the Compais, of my own personal Knowledge, and frequent Observation; I shou'd furnish Infidels, with abundant Matter of Laughter, who would be ready to suipect us Christians, as we do them, of inventing Fictions, to support a bad, and tinking Cause, tho' the Searcher of Hearts can bear me Witness, that my Design, and Endeavour, is not to maintain our Religion, by fabulous, and ridiculous Narrations; but by a Variety of proper Evidence, to recommend it to the World, as being deriv'd from no other, than a Divine Original.

And fince its a pretended Jew, who calls in Question, the Descent of the Holy Spirit, upon our Saviour, in the Resemblance of a Dove, one might well demand, who is it, that says thus well demand, who is it, that says thus Is viii in Islah's Prophecy, Now the Lord Gold V. 16 has sens mercand his Holy Spirit; which Words are ambiguous, and may either figurify, that the Father, and the Holy Spirit

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Spirit, sent our Blessed Saviour, or, that the Son, and Spirit, were both sent by the Father, the latter of which two Interpretations, seems to me, I consess, to be true, and genuine, and because our Saviour was sent first, and then the Holy Spirit, that the Prophecy might be sulfilled, the Accomplishment of which, was reserve for Future Ages, for that Reason among others, I judge it is, that Things are related, as they are, by the Evangelists.

### CHAP. XL.

A N D since Celsm's Jew do's, in some fort, acknowledge, that our saviour was baptiz'd by John the Baptist, I wou'd produce the Testimony of a Famous Author, who liv'd quickly after, Imean Josephus, who in the 18th Book of his Jewish Antiquities, says, "That John the Baptist was invested with Authority to baptize, and prosing mis'd Remission of Sin to them; that came to his Baptism.

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### Origen against Celjuo

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The fame Author, the' he don't believe, that our Saviour was the true Messiah, and when he enquires into the Cause of the Taking of Jerusalem, and the Destruction of the Temple. don't afcribe this, grievous, and furprizing Calamity, as he ought to have done, to the Crucifixion of our Plemen Savience yet is forc'd: to make fome flender Approach to Truth, And to acknowledge, that twas a remarkable Lindgment which God fent unon the Temps Nation, for killing James the just, (who was Brother to Jefus, who is call'd by the Name of Chrift, ) and was, without doubt, a very virtuous, and pious Man.

This James was the same Person, St. Paul, that sincere Follower, and eminent Apostle of our Blessed Lord, tells us, that he went to visit, because he was the Brother of Christy which Title was proper for him, not so much by Reason of their being, in a peculiar Sence, of the same Riesh, and Blood, as on the Account of the admirable, and manifests Agreement both of their Doctrine, and their Morals.

frien the fore-mentioned Author fays, "That the Destruction of Jera"Jalem, was owing to the Barbarous 
"Death of James the just;" how much 
more Reason is there to believe, 'twas 
really,

really, and principally owing to the Crucifixion of our Bleffed Saviour, whose Divinity, is so frequently attested, by so many large, and united Bodies of Men, that consist of such Persons, as have left their vicious Practices, devote themselves to the Service of their great Creator, and liberal Benefactor, and in all their Actions, have a most serious Regard to his Honour, and Interest in the World.

And tho' the pretended Jew shou'd make no Apology for the Prophet Ezes kiel, and Isiah, since we meet with Passages in their Writings, and in the rest of the Prophets, which are no less strange, I am sure, than those which are related in the Gospels, corcerning our Bleffed Saviour; viz. That the Heavens were open'd, and that he heard a Voice from thence; I shall endeavour to shew, that all, who believe an over-ruling Providence, acknowledge, there have been præternatural Visions, and such wherein future Events, relating to the Affairs of humane Life, have been more clearly, or more obscurely represented to the warm Imagination; I fay, I shall endeavour to thew, that the Affertors of Providence acknowledge, that fuch Visions have been seen, by Persons in their Sleep; and that 'tis no difficult Mat-

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Matter to conceive, upon this Hyporthesis, that the same Impressions may be made on the Imagination, when a Person is awake: Whether they be defign'd by God, for the private Benefit of some particular Persons, or to promote the spiritual Advantage of Mankind in general, and as in our Sleep, tho'-there be nothing to strike upon our Senle of Sight, or Hearing, yet we strongly imagine, that we see such Objects, and hear such articulate Sounds, when 'tis our rational Faculty, that's all this while at Work, and undergoes these various, and strange Sensations: So there's no Absurdity, in supposing, that the same Thing might happen to the Prophets, when we read, that the Heav'ns were open'd to 'em, that they faw strange Sights, and heard the Voice of the great God himself.

For my Part, I don't suppose, that the visible Heavens were open'd, and, in a literal Sence, were cleav'd asunder, to give the Prophet Ezekiel an Occasion, for writing as he do's.

And I am fully fatisfy'd, that they who read the Golpels, with any Meafure of Judgment, won't understand our Saviour's Vision, in the gross Sense of the Words of Scripture, tho's am not a little fensible, that the ignorant Sort of People, who, at every

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Turn, and to support an idle Whimfy of their own, will allow the Frame of Universal Nature, to be shak'd from off its Hinges; and imagine, that to vaft, and compact a Body, as that of the Heavens, was rent in two; will be offended with any Discourse in Divinity, that do's in the least, interfere with the literal, and most obvious

Sence of Scripture.

But one who dives to the Bottom of Things, will find, that, according to the Account, we have, in Holy Writ, there is a certain, Divine Knowledge, which none, but a few, happy Perions have, (as Solomon fays, Thou Prov. ii. (balt find the Knowledge of the Lord) and that the feveral Branches of it, are fuch as follow; viz. . A Sight, adapted to the Contemplation of Objects, that are beyond the Sphere of unaffifted Nature, such as Cherubims, and Seraphims; a Hearing, fuited to the Ferception of Sounds, valtly different from thole, which are form'd in the Air; a Tast, that can relish the living Bread, that came down from Heaven; a Smell, that can distinguish that Heavenly Perfume, of which, the Apostle speaks, when he fays, We are unto God a frees 2 Cor. ii Sevour of Christ; and a Touch, of which, V. 15. St. John speaks, when he tays, Our John i Hands have handl'd of the Word of V. 1.

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Life.

The Bleffed Prophets therefore, being Partakers of these Divine Senfarions, and feeing, hearing, tafting, and fmelling, in a Way that is perfectly Supernatural, we mult understand these Things, in the fame Sence, in which we must take that Place in Exeliel where he's faid, to have eat the Book that was deliver'd him.

In this Sence it was that Ifale finelt the fweet Savour of the Divine Garments of his Son, and pronounc'd this Bleffing upon him, See the Smell of my Son is as the Smell of a Field, which the Lord has blefs'd. And after the fame Manner, our Saviour touch'd the Leper, which I think, mult be understood of a Spiritual, rather than a Corporeal Touch, that he might not only cleanse him, as some think, from his bodily Distemper, but chiefly, that he might purge him from the viler, and more dangerous Leprofy of Sin. And after the lame mariner, John the Baptist bears Wirnes in the following Words, I faw the Spirit descending from Heavin, like a Dove, and it about upon him, and I knew him not; but he that fent me to baptize with Water, the same faid to me, upon whom thou shalt see the Spirit descending, and remaining, the same is her who baptizes with the Holy Ghost; and I fam, and bare Records that this is the Son

ohn i-7. 32.

of God. And the Heav'ns were open'd to our bleded Saviour, when there was no Person present, as far as I can gather from the Account, which we have in Scripture, to be an Eye, and Ear. Witness of what happen'd to him, except John the Baptift.

But our Saviour foretold his Disciples, that they valo shou'd vice the Heav'ns open'd, faying, Verily Vill I ley auto you, that hereinfter you foull fee Heavin open, and the Angels of God uje cending, and descending upon the Son of quarter his Disciples, with the framM

And, in the foregoing Sence, we must understand that Place of Scripture; where 'tis faid, chat St. Psial was carry'd up to the rhird, or highest Heaven, which before was open'd to him, fince we are well-affur'd, he was one of the fincere Followers, and most eminent Apostles of out Bleffed Lord. But as for those Words, Whether in the Body & Cor. rit or out of the Body, I can't tell, God knows; 'tis not my Bufiness at present, vtolin-Gift, upon 'em. of ent most off b'hould

thing was more common, as appear from the Golonis, tilan lor our Bloffed Saviour, to do what lay in his Power

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inks of the said marks in our IVE me leave to add one Thing here, and that is this, that Celfus, without any Warrant from Scripture, or Reason, as far as I can fee, imagines, that our Saviour did acquaint his Disciples, with the strange Things that had happen'd to him, that the Heavens had been open'd, and that the Spirit of God, had descended upon him at the River Jordan.

But this mighty Man, with all his Wifdom, feems not at all to have consider'd the Incongruity of fuch a Supposition, with the General Practice of our Saviour, who forbad his Disciples, to make mention of the Vision, which he faw upon the Mountain, 'till he shou'd rife from the Dead. And Nothing was more common, as appears from the Gospels, than for our Blessed Saviour, to do what lay in his Power to avoid all Talk, that was in favour of

John v. himself. Therefore he says, If I bear V. 31. Witness of my self, my Witness is not true. And because he industriously avoided A

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avoided every Thing that favour'd of Self-Applaule, and had rather that his Works shou'd praise him, and demon-Brate to the World, that he was the true Melliah, the Jews faid to him, If thou be the Christ, do thou tell us plainly. And because the Jew, whom Cellus personates, speaking of the Appearance of the Holy Spirit, to our Saviour, in the Refemblance of a Dove, lays, There's no Body, to attest the Truth, of what bappen'd to jou, besides your felt; and another Person, of the Same pityful Class, I think it will be seasonable, and highly necessary, to show, that he talks in fuch a manner, as is very un witable to the Character he bears. And this is evident, from the different Regard, which the Jews pay to Christ, and to John the Baptist, both with Respect to their Persons, and their Sufferings, which to me is a fufficient Argument, that, after all the Pretenfions which he makes to Knowledge, he cou'dn't personate a Jew, discourling confishently with our Bleffed Saviour.

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CHAP,

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# CHAP. XLII.

this that They bear down

HEN Celfus, (I don't well know how, but I suppose, purposely) overlooks one of the most cogent Arguments, that can be brought, in Favour of our Bleffed Lord; viz. His being foretold by the Jewifb Prophets, by Moles, and those who succeded him, and ev'n by fome, who liv'd long before him. I prefume, 'twas for this politick Reason, because he knew very well, that he cou'dn't return any tolerable Answer to a Proposition, to which both . the Jews, and the greatest Hereticks did aifent, who all agree, that many of the Prophecies of the Jewish Prophets were accomplish'd, in the Person of him, whom we believe to be the True Meffiah.

And perhaps, he had never read the Prophecies, but had heard a general, and loose Report concerning 'em. For it he had known, that there have been feveral Prophets, who have foretold our Saviour's Appearance in the World, certainly he wou'd never have put these

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these Words, into the Mouth of a Jen, (which I think, wou'd much better have become a Samaritan; or a Sadducee,) viz. My Prophet faid tornicity in Jerusalem, that the Son of God wou'd come to reward the Righteous, and to

punish the Wicked.

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than one Prophets that have been more than one Prophets that have prophets will be even the Saddaces, and the Samaricans, who own no more than the Pentareuch, can't but fee; if they are not wilfully blind, that biofes himfelt has prophety'd concerning him, and its interposible, the Prophecy shou'd be published at Jerusalem, since the Name of no such Place was known, for many Ages after Moles.

Heart; that all our implacable Adversaries; unless it shou'd please God to convert 'em, were as ignorant as Coljus, not only of the true, and full sence of the Things, of which the Scripture treats; but also of the very letter of it, that so their Discourses, not having that Colour of Reason, which sometimes they have, the common People might not so much, as for a short Space of Time, yield, ev'n the weakest Assent to any Thing, they are able to produce against us.

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## 164 Origen against Gelfus.

Besides no J.w, but one, who is brought over to the Religion which we embrace, will acknowledge, that the Prophets foretold, that the Son of God was to come into the World. What the Jews say is this, that the Messiah is to come, and in their Disputations with us, the first Question almost which they ask, is, Who is this Son of God, of whom you talk so much intimating to us, that they don't be lieve, that any such Person was ever

intended by the Prophets.

For my Part, I firmly believe, that the Person, of whom there are so many Predictions, in the Writings of the Temish Prophets, is the Son of God: but I can't, for my Life, conceived how a few, who denies this plain Af fertion, can confittently with his Character, make use of the following Words, My Prophet laid formerly in Jerusalem, that the Son of God was to come into the World. Then Celfus adds the following Words, To reward the righteous, and to panish the wicked. And, as if this was all that was fore-told, and there were no Predictions, concerning the Place of our Saviour's Nativity, or the unjust, and barbarous Treatment, which he met with, at the Hands of his own Country-men the Jews, or his Refurrection from the dead, or the Miracles

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he perform'd; he fays, Why shou'd this Prophecy be appropriated to you, when the same Thing may be said of many Persons, that lived before, and after you, with more reason, than you can say it of your felf? and feeming to infinuate, that there were abundance of Persons, to whom this Prophecy might fitly be apply'd, as well in all respects, as to our Bleffed Saviour; he fays, Several Enthusialts and Impostors have claim'd the venerable Title, of the Son of God, and have faid, that they came down from Heav'n; tho' I know not, what Ground he cou'd have, for using this Expression, since the Jews do strongly deny, that our Saviour was the Son of God. To this I answer, that severad Prophets have prophecy'd in a different manner, concerning the Meffiah, fome by obscure, and almost unintelligible Hints, others by Allegories, and some in the plainest, and most express Terms imaginable. And because Cellus discovers his Malice, and excessive Heat, in the Sequel of his Discourse, where the Jew, speaking to those of his own Nation, that were converted to the Christian Faith, has the Confidence to fay, That the Prophecies which are apply'd to our Saviour, may be otherwife, and much better accommodated; I think, it may not be improper at prelent,

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### 100 Origin against Gelfus.

fent, to instance in some few of 'em, which are most considerable. And here he any Person employ his utmost Skill, I dely him to shock the Faith of any judicious, and establish'd Christians.

As for the Place of our Saviour's Nativity, "tis faid, That a Ruler shill come forth from Bethlehem, in the fol-Mica v. lowing Words, But thou, Bethlehem Pphratal, tho' thou be little among the Thousands of Judah; yet out of thee shall he come forth unto me, who is to be Ruler in Israel; whose Goings forth have been

from of Old, from Everlasting.

This Prophecy can't, with any Shew of Realon, be apply'd to those Enthufigits and Impostors, as Celfus calls 'em. who fay, they came down from Heaven, unless it plainly appears, that they were born at Bethlehem, or as the Words may be render'd, came forth from Bethlehem, to be Rulers of the People. As for our Saviour's being born at Bethley hem, if any Person be distatisfy'd with the Prophecy of Micah, and the Account which is giv'n by the Eyange. fifts, let him only confider, that the Cave, in which he was born, and the Manger, in which he lay, are to be feen at the fore mention'd Place to this very Day. And this is a Truth fo well known, and to credibly attested, that ev'n

ev'n they, who are Strangers to the Christian Religion, are frequently heard to say, Here is the Cave, in which, that JESUS, who is worship'd by the Christians was born.

And 'tis my Opinion, that before our Saviour did make his Appearance in the World, the chief Prietts, and the Teachers of the People, openly confess'd, and taught, that the Meshah was to be born at Bethlehem; and that ev'n the common People among the Jews were acquainted with this Prophecy, which was deliver'd, in express, and very familiar Ter.ps. Hence it came to pass, that Herod, enquiring of the chief Priests, and Scribes, where the Messiah shou'd be born, receiv'd this Answer, that he shou'd be born at Bethlehem, in the Land of Judaa, which was honour'd, by being the Place, from which no less a Person than King David himself did spring. Besides we read in St. John's Gospel, that the Jews Said, that Christ was to be born at Bethlehem; which was in the Native Country of the fore-mention'd King. But when our Saviour was come into the World, those Perfons, who left no Stone unturn'd, to appose the Religion, which he introduc'd, did no longer teach, that the Messiah was to be born at Bethlehem, plainly

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Origen against Gelfin

plainly fliewing, they belong'd to the fame wretched Fraternity, with them, who prevailed with the Souldiers; (who were appointed to guard the Sepulchre, and were Bye-Witnesses of his triumpliant Resurrection) to say, His Disciples came by Night, and field him away, while we flept; and faid to V. 14. em, If this come to the Governor's Ears, we'll persivade him, and secure you. Such is the Power of Prejudice, and the Love of Opposition, that it often happens, that we can't difcern the most apparent Truths, and are loth to enflure the Shame, which acrends a Recantation, of those false, and dange rous Principles, which we have once embrac'd, and I think, 'his every jot as easy, to leave any bad Habit, that we have unhappily contracted, tho it be, as it were, rooted in our very Nature, as to leave the Opinions! which we formerly held, and which were very dear, and extreamly familiar

> 'Fis well known, we do, with a Kind of feerer Reluctancy, forfake those Houses, Cities, and Villages, which by our long, and delightful Continuance in 'emi have render'd themselves familiar, and ev'n natural to us. And if it was not for imacin all a countable

countable Prejudice, ev'n the common People among the Jews, wou'dn't thut their Eves, as they manifestly do, against the glorious Light of Scripture-Prophecy, nor deny the extraordinary, and often miraculous Circumstances, which attended the Life, and Death of our Bleifed Saviour. But that Prejudice is one of the greatest Infirmi-. ties, which our Minds can possibly labour under, is plain to them, who confider, that 'ris with no small Difficulty, and Regret, that we leave the Opinions, which we received by Tradition, from our Parents, tho' perhaps, they may be fuch, as on mature Deliberation, do cover us with the deepelt Shame, and fill us with Vexation, and Confution.

So talk to an Egyptian, 'till your Heart do ake, and your Breath tails you, yet he'll be so far from renouncing his Religion, that he will persist in it, if it be possible, with greater Obstinacy than before, and rather dye, than be guilty of so horrid a Prophanation, as he accounts it, to eat, and pollute the facred Flesh of Animals.

I thought it necessary, to dwell the longer on this Subject, that so we may return a folid Answer, to them, who, remaps may not stick to say,

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### 170 Origen against Celfus

If the Prophecies have so plain a reference, to your Saviour, as you say they have, how comes it to pass, that the Jews, whose Wisdom you so highly value, don't embrace the Christian Religion, as well, and as readily as you, and regulate their Practice, by those Precents, which Christ, in some Sence, has left behind him?

were so wretchedly ignorant, as not to discern the Sophistry, of so weak an Argument, since some, and I hope, many of us can make it appear upon Occasion, that Christianity is built on the most rational, and solid Grounds, or restect upon us, as if we were accountable, for the monstrous Blindness, and extravagant Practice of the Jews.

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they pieas'd, and his Matter of Workder to all, who are not pall'd by Fred actives, that they maintain Procuraryly that the markly though not only forced, that

# CHAP. XLIII.

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fine, us the foll Might, if 'tween necessary, instance in another Prophecy, that was writ, many Ages before the Incarnation of our Bleffed Saviour in which Jacob propheties concerning all his Children, and speaking concerning Judah, has these remarkable Words, The Scepter Gen. xlix shall not depart from Judali, nor a Law- V. 10. giver from between his Feet, 'till Shiloh come, and unto him shall the Gathering of the People be. Now any one, who reads this Prophecy, which is of greater Antiquity, than their celebrated Moles, ( tho' perhaps fome Infidels may suspect it ) can't but wonder, how Jacob cou'd foretell, that the Rulers of the Jewish Nation, which confifted of no lefs than Twelve Tribes, shou'd come of the Tribe of Judah.

This we see has been so evidently, and so remarkably verify'd, that the whole Body of the Jews, do take their Name from the fore mention'd Tribe, which held the Reins of Government in their Hands, and manag'd 'em as

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172 Origon against Celfus.

they pleas'd, and 'tis Matter of Wonder to all, who are not bias'd by Prejudice, that the fore-mention'd Patriarch, shou'd not only foretell, that the governing Power shou'd be lodg'd in the Tribe of Judah, but also, that it shou'd come to a Period, at a prefixed Time, as the following Words

Gen. xlix import, The Scepeer shall not depart from V. 10. Judah, nor a Langiver from between his

feet, 'ritt Shiloh come, &c.

And he is come, for whom the Supream Authority was referv'd. I mean, the Melliah, by whom the True Glory of the Tribe of Judah, was advanc'd to its greatest Height, he, I fay, who was the Prince, whom God had promis'd, who might have laid a fairen Claim to that Title, The Defire of Nations, than any Person who ever went before, and I may fafely fay, than any who ever did, or will fucceed him. For all Nations almost have believ'd in God thro' him, and have plac'd their Confidence in his Name, according to that Prophecy in Isaiah, In his Name Wall the Gentiles truft.

This is he, who proclaim'd Liberty to them, who were held fast in the Bonds of Sin, and Satan, as all Men naturally are, and said to them, who were cover'd with spiritual Darkness, be ye Light in the Lord, according to

to that Famous Prophecy, I will pre-Isa. slii. ferve thee, and give thee for a Cove-V. 8,7. hant of the People, to establish the Earth, to cause to inherit the desolate Heritages, that thou may's say to the Prisoners go forth; to them that are in Darkness, shew your selves. And the vast Number of Persons, who slock'd from all Parts to our Blessed Saviour, did abundantly make good the Words which sollow, They shall feed in the Ways, and their Pastures shall be in all high Places.

### CHAP. XLIV.

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B U T because Celsus, who pretends, he don't want to be inform'd, of what the Christians hold, reproaches our Saviour, as if either he was not assisted by his Father, or was unable to help himself, when he came to suffer; I must add one Thing here, and that is this, that the Prophets foretold his Sufferings, and the Reason why he underwent 'em, that they shou'd conduce to the Advantage of Mankind in general, that he shou'd ev'n secri-

## Origen against Celful.

Ifa. lii.

fice his Life for 'em, and be treated for their Sakes, as a condemn'd, and most vile Malefactor. They also forefold; that the Gentiles; who had no true Prophets, shou'd acknowledge him, to be fent from God, and that He himfelf, with respect to his outward Appearance in the World, shou'd be a mean, and very contemptible Person. The Words of the Prophecy are thefer V.13.14 Behold my Servant (ball deal prudently; he shall be exalted; extoll'd, and be very high. As many were astony'd at thee; ( his Visage was so marr'd, more than any Man, and his Form more than the Sons of Men ) fo Shall he sprinkle many Nations, the Kings (ball (but their Mouths at him, for that which had not been told 'em, shall they fee, and that which they Isa lill had not heard, shall they consider. Who. V. 1. 2. has believ'd our Report? and to whom is the Arm of the Lord reveald? For he Shall grow up before him, as a tender Plant, and as a Root out of a dry Grounds he has no Form, nor Comeliness, and when we shall fee him, there is no Beauty that the Ibou'd defire him. He's despis'd, and rejected of Men, a Man of Sorrows, and acquainted with Grief : And me hid; as it were, our Faces from him, he was despes'd, and we esteem'd him not. Surely he has born our Griefs, and carry'd our Sorrows!

Tet we did efteem him ftricken, fmitten

of God, and afflicted. But he was wounded for our Transgressions, he was bruis'd for our Iniquities : The Chastisement of our Peace was upon him, and with his Stripes we are heald. All we like Sheep have gone aftray; we have turn'd every one to his own Way, and the Lord has laid on him the Iniquity of us all; He was oppress'd, and be was afflicted, yet he open'd not his Mouth: He is brought us a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb; To he opens not his Mouth. He was taken from Prison, and from Judgment, and who shall declare his Generation? For be was cut off out of the Land of the living, for the Trangression of my People was be stricken.

I remember, I made use of this Prophecy, in a Disputation, which I formerly had, with some Jewish Doctors, and one of 'em return'd the following Answer, that we must understand it, as relating to the whole Body of their own Nation, whose Dispersion, and many other Calamities, were Means, to gain Proselites to their Religion. And he explain'd those Words, He has no Form, nor Comelines; and those Words, That which had not been told 'em shall they see, and that which they had not heard, shall they consider; and those Words, He was wounded for our Transgrissions,

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he was bruis'd for our Iniquisies; I fay: be explain'd 'em all, in Favour of the Sence, which he had giv'n 'em. the contrary, I offer'd leveral lubstantial Arguments, to prove, that this Prophecy must be understood of a fingle Person, and by Consequence is not to be refer'd to an entire Nation, or great Number of People. I ask'd of whom those Words were spoke, He has born our Griefs, and carry'd our Sorrows ; and those Words, He was mounded for our Transgressions, he was bruis'd for our Iniquities; and those Words, By bis Stripes we are beal'd: For they are plainly meant of those Persons, who, whether Jews or Gentiles, were cur'd of their spiritual Diseases, by the Sufferings of our Bleffed Saviour, to whom the Propher, intpir'd by the Spirit of God, accommodates thele feveral, and extraordinary Characters.

But that which most perplex'd 'em was that Expression, For the Transgression of my People was be stricken. For the Prophecy has a Reserence, to the whole Body of the Jews, 'tis difficult to make Sence of the foregoing Words. We must, therefore, understand 'em, of some single Person, and not of the whole Jewsh Nation, and who can that Person be, but our Blessied Saviour, by whose bloody Stripes

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### Origen against Gelfal

all they, who believe in him, are immediately, and will at length be compleatly heal'd; I fay, who, but our lifeffed Saviour, who has fpoil'd Brincipalities, and Powers, that infure, and roo long maintain a Tyraniny, over the Souls of Men, and has made a shew of em openly, upon his HO. NOUR ABLE CROSS But the critical, and full Examination of this Prophecy, I shall referve to a nodre proper Place, the I thought, 'twas need-lary for me, to dwell a little upon it, on the Account, of what Gelies's Jew thought fit, to object against us

# CHAP. XLV.

And the closes at present contine

be tellous, to relate all the Propleces,

ONE remarkable Thing that has led Celfue, and other Intidels, into gross Mittakes, in this important Affair, is their nor knowing, or, at least, their not co offdering, that the Prophets speak of a twofold Coming of the Messac; b is first Coming, at which he was to repear, cloathed with all the innocent I refirmities of humane. Nature, and structure, with the prefing

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178 Origina against Celfis.

fing Inconveniencies of a mean, and despis'd Condition, that for living law mong Men, he might the more feely ingly inflruct lem, in those Moral, and Divine Truths, which were importante and highly necessary , and inculcate upon Jem that aweful Account, which they must shortly give, when they shall be fummon'd, to appear, before the Bar of God; and his fecond Coming, at which he will appear, free from the least Allay, ev'n of natural Imperfe-Otion, and thine with the united, and unfully di Rays, of his Original, and in fome Sence, naked Divinity. 'Twou'd be tedious, to relate all the Prophecies, that have an immediate, and manifest Reference to our Blessed Saviour. I shall, therefore, at present confine my felf, to that which we meet with, in the Forty fifth Pfalm, which is entitul'd, A Song of Loves, and where our Saviour is expresly call'd by the Name of GOD. The Words are thefe

Pfal. xlv. Grace is pour'd into thy Lips, therefore V. 2, 3. God has bleft thee for ever. Gird the Sword upon thy Thigh, O most Mighty, with thy Glory, and thy Majesty, and in thy Majesty ride prosperously, because of Truth, and Meekness, and Righteousness, and thy right Hand shall teach thee vertible Things. Thine Arrows are sharp in the Heart of the King's Enemies, where by

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#### Origin against Cristo.

by the People fall under thee: Thy Throne O God, is for ever, and ever: The Scepter of thy Kingdom is a right Scepter. lovest Righteousness, and hatest Wickedness, therefore God, thy God, has anointed thee, with the Oil of Gladness, above thy Fellows. Where take Notice, that the Prophetical Pfalmist, making. his Address to God, Whose Throne is for even and ever, and the Scepter of whofe Kingdom's a right Scepter; fays, that this Person was anothered by God, who was his God, and that he was anointed, above his Fellows, with the Oil of Gladness, because be lov'd Righteousness, and hated Wickednefs. 15 who I thank of a

I remember, that once I horribly baffled a Jewift Doctor, with this very Prophecy, who being at a grievous Lois, to know what Answer he shou'd give me, had feafonable Recourle to a picyful Bvafion , which was fuitable enough, to the falle Principles, he endeavour'd to maintain; wz. That those Words, Thy Throne, O God; is for ever, and ever, the Scepter of thy Kingdom is a right Scepter, were spoke of the Great God himself; and those Words, Thou lovest Right: outness, and hatest Wickedness, therefore God, ev'n thy God, has anomied thee with the Oil of Gladness, above thy Fellows; must be understood of the Missiah.

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#### CHAP. XLVI.

Pendidused Policies andrews Discourse, with our Blessed Saviour, and fays, If, as you your felf asknowledge, every Person, who comes into the World, by the general Contourse of Providence, is a Son of God; What Special Prerigative is there, which you can justly claim? To which I answer, that they, who are no longer acted by a Spirit of Bondage, as St. Paul expresses it but choose Virtue, for its irtrinsick Worth, may, in a less noble Sence, be call'd, the Sons of God. But there's a vast Disproportion, between those who are the Sons of God, as they are imperfectly endu'd, with Moral, and Christian Virtues, and our Bleffel Daviour, who is the inexhaustible Fourtain, from which their borrow'd Good do's entirely, and will for ever flow The Words of St. Paul, which I just now refer'd to, are thefe, Te have

Rom.viii.not receiv'd the Spirit of Bondage, again V. 15.10 fear, but ye have receiv'd the Spirit of Adoption, whereby we cry, Abba, Father. V

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#### Origon against Celsus.

The Jew continues his Discourse, in the following Words, Abundance of Persons well find Fault, with your presended Saviour, for applying those Prophecies to himself, which, they think, may, at least as justly, be apply'd to them. To this I answer, that I am apt to think, that Cellus didn't know of any Persons, who rival'd our Saviour, in his Miracles, and justly claim'd the Title of Sons of God, or The Power of the Supream Majesty. But because the fincere, and ftrong Affection, which I have for Truch, won't fuffer me, to pass by any Thing, that ev'n feems to oppose the Christian Cause, I readily acknowledge, that before our Saviour's Incarnation, there was a certain Person, whose Name was Theudas, who appear'd among the Jews, pretending to be a mighty Man, after whose Decease, his deluded Followers were foon dispers'd. Some Time after, in the Days of the Taxing, (during which, as far as I can gather from Scripture, our Bleffed Saviour was born ) one Judas of Galilee, drew after him, a confiderable Number of weak, and credulous Jews, who, affecting Novelties, cry'd him up, as a Man, endu'd with more than ordinary Wifdom, and was no fooner brought to condign Punishment, but his Doctrine M 3 came

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came immediately into Disrepure, or, at best, was only secretly maintain'd, by some sew Persons, of mean Rank, and Pigure. And after our Saviour appear'd, upon the Stage of the World, one Dostrheus, a Samaritan, endeavour'd, to perswade his Country-men, that he was the very Person, to whom the Prophets had so plain a Reference, when they foretold the Coming of the Messiah, and some sew Persons, I contest, there were, who seem'd heartily

to embrace his Doctrine.

Here, I think, it will not be improper, to mention that wife Expreslion of Gamaliel, which we meet with, in the Acts of the Apostles, to shew, beyond all Contradiction, that the fore-mention'd Persons, were not intended in the Promise, which God gave, of fending the Messish, and that neither of 'em deserv'd the honourable Title, of The Son, or Power of God; but that of all the Men, who even appear'd, and made a Figure in the World, our Bleffed Saviour was the only Person, who cou'd justly claim it. If this Counsel, faid he, or this Work be No. v. If this Counter, land to nought; but if it V. 38. of Men, 'twill come to nought; but if it lest be of God, ye can't overthrow it, lest

God.
There was also one Simon, a Migi-

haply ye be found, ev'n to fight against

#### Origen against Gelfuo

cian, of Samaria, who endeavour'd by his Magick, to draw People after him, and for fome Time he wasn't without his Followers, but I believe, there are now scarce thirty Simonians in the whole habitable World. Nay, perhaps Thave exceeded the Number, fince there are only a few near Palastine, and that Doctrine, which they ema brac'd, did never obtain, in any other Parts, tho' its Authour did fondly imagine, that it wou'd foon, and eafily reach, and happily engage, the most distant, and barbarous Nations in it's Favour. For they who know any Thing, of their celebrated Simon, owe their Knowledge, entirely to the Account, which we have of him, in the Acts of the Apostles. So that, were it not for the Christians, his very Name wou'd, before this Time, have been bury'd in oblivion, and 'twas fufficiently evident from Experience, that he bore none of the shining Characters, of one, who had a Divine Commission. od wham voils was suppo

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#### CHAP. XLVII.

HEN Celfus's Jew, not keeping to the facred Text, fays, That our Seviour boasted, that some wife Men of the Chaldrans, being mov'd, by a secret Perfivation, that he was born, came to pay Divine Worship to him, in his In-Fancy, and that when they had acquainted Herod, the Terrarch, with it, he order'd his Officers, to kill all the Infants, that were about that Age, imagining, that our Saviour wou'd inour the same Fate with them, and thereby be prevented. from ever coming to the Crown. Take Notice, how grofly the Jew is miliaken here, who confounds the wife Men, and the Chaldeans, not differning, that, for any Thing that appears to the contrary, they might be of Different Countrys, and Professions, and notorioully Fallitying the Account, which we have of this Matter, in the Gofpels. And I know not how it comes to pass, that he don't think fir, to acquaint us, that the Star, which they W in the East, was the Ground of their

was then born into the World. Let us fee therefore, what matter of Discourse this Subject will afford us.

I confess, 'cis my Opinion, that the Star, that appeared, at our Saviour's Nativity, was entirely new, and vailly different, from those which are commonly igen, whether in the fuperiour, or interiour Orbs, and I am enclin'd to think, it might be much of the fame kind, with thole Comers, that appear for a Time, and have different Names affign'd 'em, by the Greeks, according to their different Figure. And I build my Opinion upon the following Grounds. It has been observ'd by Learned Authours, that when any considerable Alteration has happen'd, in the Face of Affairs, fuch Stars have expos'd themselves to View as did prefage fome strange Revolutions of Empires, some dieadful Wars, or some fuch Accidents as these, which put the whole World into a terrible, and unusual Commotion. I have also read, in a Treatife concerning Comets, writ by Charemon the Stoick, that fometimes they have prefag'd very happy Events, and he produces feveral Instances, from very credible Hiltorians, to make good the Affertion, which he there lays down.

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If then, at the Establishment of fome new Monarchy, or before fome remarkable Scene of publick Affairs do's begin to open, these Comets, or Stars of the like Nature, do appear: 'tis no Wouder at all, that a Star shou'd be feen, at the Nativity of our Saviour, who was defign'd by the Allwife God, to make fo sudden, fo great, and fo happy an Alteration in the World, to publish a new, unadorn'd, and discountenanc'd Doctrine, not only to the Jews, and Greeks, but also to a vait Number of the most distant, and barbarous Nations of the World.

And this I may fafely fay, in Favour of the Christian Religion, that we don't meet with any, or at least with no Scripture-Prophecy, concerning the Appearance of fuch a Star, at fuch a Time, for Instance at the Establishment of fuch a Rifing Empire, but the Star, that grac'd our Saviour's Nativity. was foretold by Balaam, as Mofes gives

Numbers Us an Account. There Shall come, fays xxiv.v.17 he, a Star out of Jacob, and a Scepter (ball rife out of Hirael. But here I must argue with the Greeks, and Jews, and therefore shall be oblig'd, to dispute against each Sort of Persons, from very different Topicks. To the Greeks, I 100 have this to offer, that the Magicians, who converse with Damons, and do,

with'

with a most Horrid Solemnity, invoke their seasonable Assistance, for the most part attain the End, which they propose to themselves, unless a Divine Power interfere, that is Superiour to the Damons, or some Name be mention'd, that has a greater Force, than those Names, which are appropriated. by 'em to the Art they practice. But if that shou'd happen, then all their Magical Operations are unavoidably loft, and they are, as it were, dazzl'd, and confounded with the bright Rays,

of the Sun of Righteoufness. It feems to me, therefore, to be highly probable, that when our Saviour was born, and a Multitude of the Heavenly Host (as St. Luke do's credibly relate the Passage) prais'd God, faying, Glory to God in the highest, Peace on Earth, and good Will towards Men; Luke it. the Damons were shock'd, and all their Hellish Measures most strangely disconcerred, not only by good Angels, who came down from Heaven, to celebrate the Nativity of our Bleffed Saviour, but also by the Humane Soul of the Holy and Spotles Jesus, as being a happy Instrument of the Deity, which dwelt in fo glorious, but inconceivable a Manner, ev'n in his Humane Nature. The Wife Men, therefore, being defirous, to perform their

their usual Operations, and failing in what they endeavour'd to effect. we may naturally suppose, enquir'd into the Reason of their bad Success. and were fenfible, that fomething extraordinary must occur, to defeat their rais'd Expectations, and exceed the · Power of the Damons, and when they law a Sign in the Heavens, they had a natural Curioficy, to know its Meaning, and having perhaps confulted the Prophecies of Balaam, and this Prophecy of the Star, of which, Mofes gives us an Account, and particularly those Words,

Numbers I (ball fee him, but not now; I shall behold xxiv, V.17 him, but not nigh; from hence they might frame this rational Conjecture, that the very Person, at whose Birth, 'twas propliefy'd, that a Star shou'd appear. was then actually born, and having a just Notion, that he was far Suporiour to all their Demons, they came to pay him, the just Tribute of Di-

vine Adoration:

They steer'd their Course, therefore, to Judas, being perswaded, that some great Prince was born, but ignorant of the Nature of his Kingdom, and the Place of his Nativity, and when they were happily come, to the Place where the young Child was; they offer'd Presents to him, that were lively Representations of his Divine, and

Humane Nature pwiz, Gold, an Emblem of his Royal Power, Frankincense, to note to us his Divinity, and Myrrh, to fignify his bitter Passion

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pheis foreigld, to be the true Melling

was no Ground for hon, to diffurb CINCE therefore, 'twas the Saviour of Mankind, that was come into the World, who was God, and by Confequence, above the Angels; (the they are frequently employ'd as ministring Spirits, in the Behalf of Men ) the Worship which the Wife-Men paid him, was abundantly recompens'd, by the Warning, which the Angel gave 'em, that they shou'dn't return to Herod, but deport into their own Country another Way. And 'tis no Wonder at all, that Hence shou'd feek to deftroy the Infant Saviour, the Cellus's Jew feems to doubt very much, of the Truth, of what we think was plain Matter of Fact, For Malice is so foolish, and so daring a Thing, that 'twill contend for the Victory, with the Providence of God it felf. This Passion had so far the Afcendant over Heros, that he was fully perswaded, that the King of the Jens

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ado Origina against Celsul

Tens was born and afted maccoulitably whether his Notion were nout ors faller and was for weak orthat he didn't differn, that either our Saviour was the very Person, whom the Prophets foretold, to be the true Melliah. and fo wou'd infallibly poffess the Throne or, on the contrary, was a meer Importor, and by Confequence, there was no Ground for him, to difturb the Peace of his Mind by any jealou Surmifest He refolved to deftrow him. being hurry'd by his, unruly Pathon intenthe groffeffor inconfiftuncies, and Rired up withour Doubt by the Devil who, apprehending our Savious to be an extraordinary Perfon and a moft formidable Enemy to his uforp'd Dominion, employ'd allthis Wit, Malice, and andustry against him Bucche Angel warn'd Joseph, to go with the young Child, Lando his Mother into Egypt. And how improbable foever, this may feem to be on the first Niew; ver the due Series of Events, was very sicritically stoblerv'd by Providence. Day to tested of the day of the

In the mean Time, Herod ifford out Orders, that all the Infants, that were in Bedblehem, from two Years old, and under, shou'd immediately be put to Death, expecting that he, who was born King of the Jews, would share

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in the fame common, and approaching

For he didn't discern that invisible, and kind Hand of Providence, that takes Care of them, who are the proper Objects of its most watchful Protection, and upon whose Sasety, the Good of Mankind does so evidently, and so greatly depend and among which honourable Number, our Blessed Saviour deserves to be esteem'd the Chief, as being one, who wastly land indeed, ith nitely surpass'd all other Men, in real and intrinsick Dignity and box of the chief.

For he was not ferronto the World, to be an Earthly King, as Herod falfly imagin'd; but to enter on the Possessin became the Great God to bestow, on one, who was to procure a Happiness for his Subjects, that consider not entirely, or chiefly, in Things, which are in themselves indifferent, and frequently prove pernicious to the Owners, and was to govern 'em by such Laws, as are truly Divine, and so to take the most proper Methods, to render 'em compleatly, and for ever happy.

Earthly King, and shewing, that his Earthly King, and shewing, that his Kingdom was of a spiritual Nature, he days, if my Kingdom were of this Joh. xviii. Worlds then mon'd my Sermants sight.

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#### Origen against Celfus.

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that I shou'dn't be deliver'd to the Jews; but now is my Kingdom not from bense.

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## of CHAP. XLIX.

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Wou'd never have talk'd so weakly, and so impertinently as he does.
If, says he, Herod was agraid, that when
you came to a sit Age to reign, you wou'd
disposses him of his Kingdom; why didn't
you reign; when you were grown up to
Years of Liscretion, and Maturity? On
the contrary, tho' you pretend to be the
Son of God; yet you are forc'd to go about like a Slave, and a Vagabond, and
to sneak like a Matefactor, not having a
Place, whereon you may comfortably lay
your Head.

But 'tis far from being an Argument of a fordid Spirit, for a Person to use innocent, and common Prudence, that he may happily avoid the Dangers, with which he is surrounded, not from a slavish Fear of Death, but a sincere, and vehement Desire, with Submission to the Will of God, to pro-

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Origen against Celfus.

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long his Life, that he may be farther ferviceable to the Publick, 'cill a fair Opportunity, to lay down his Life, for the Promoting of the True, and Best Interest of Mankind, do's happily present it felf.

That this was our Saviour's Cafe, is plain, to one, who is acquainted with the Defign of our Bleffed Lord, in those grievous Sufferings which he underwent, of which, according to my weak Ability, I have already, and I hope sufficiently, discours'd.

#### CHAP. L.

and sandrem, that you their Livelyhood

Mariners, as Filhermen, as the Seripium

62

HEN that Cellus, with all his Knowledge, didn't so much as hit upon the exact Number of the Aposses, may be gather'd from the following Words, Being attended, says he, with Ten, or Eleven Wicked Publicans, and Mariners, he went up and down with 'en, begging his Bread, from Door to Door, like a base, and most miserable Creature.

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#### Origen against Celfus,

Let me therefore examine, what he fays, and return him such an Answer, as I judge convenient. This plant then to those, who read the Gospels, with any tolerable Care, (which I'm ape to think, my bold, but blundering Antagonist never did) that our Saviour chose twelve Apostles, and that there was but one Publican among 'em, I mean St. Mathew; and by Mariners, as he promiseaously calls 'em, I suppose, he may mean James and Jahn, because they less their Father Zebedee, to sollow their Biessed Lord. For as for Peter and Andrew, that got their Livelyhood by their Nets, they were not so properly Mariners, as Fishermen, as the Scripture calls 'em.

We'll also suppose, that Levi the Publican was another, to whom he might have a Reference, tho' according to some Copies, that we have of St. Mark's Gospel, he was no Apolle.

As for the rest of that honourable Fraternity, we know not what Employments they were, by which they got their Maintenance, before they espous'd the Interest of our Blesse Saviour.

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Origen against Cellin.

general Character, and Reputation, of

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sublime Speculations, police Language, and a graceful filo union, condewin upon the Audicated and pair B feveral Paffons of their Henrers, ferve their

forcid, and vain glorious Parpoles,

So that I may fafely flay, that 'tis plain to them, who examine into their Marters, with that Judgment; Care, and Impartiality, which is highly requifice, that the Aposses were acted by an extraordinary; and super-natural Power, when they published the Christian Religion to the World, and made the carnal, and haughty Minds, of some of the worst of Men, submit to the commanding Authority of the World of God.

For this wonderful Effect was not owing to the Charins of humane Eloquence, the Exactness of their Method, or those other Artifices, with which the Logick, and Rhetorick of the Greeks, do frequently, and perhaps, more than fufficiently, furnish too many fubul, and

defigning Perfons.

I am of the Opinion, I confess, that if we could suppose our Saviour, to have made Choice of Persons, qualify d with the brightest humans Accomplishments;

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hey Led 196 Origen against Gelfus

to preach the Gospel, such as had the general Character, and Reputation, of Men of profound Wifdom, and univerfal Learning, who, by the Help of fublime Speculations, polite Language, and a graceful Elocution, cou'd win upon the Audience, and make the feveral Passions of their Hearers, serve their fordid, and vain-glorious Purpofes, I fav, if our Saviour had tak'n this Method, he might justly have been blam'd, for using the same carnal Policy, that was too apparent, in the Heads of the feveral Sects of Philosophers, and his Doctrine wou'd have wanted those legible Characters of its Divinity, which were stamp'd upon it, had is been maintain'd by sprightly Fancy. proper, and elegant Language, and has monious Cadencies, and the Affent giv'n to it, wou'd too nearly have refembl'd that, which is giv'n to the Opinions of the Philosophers among the Pagans, and would manifestly have had its Foundation laid in the Wifdom of Men, rather than the irrelifible Power of God.

Now what Person, who looks on these Fister-men and Publicans, who were not so much as taught, the very first Principles of Humane Literature, (as the Gospels acquaint us, and as Celsus is ready enough to believe) and

yet

ver had fuch a Presence of Mind, that they were able, not only to discourse to their Country-men the Jews, concerning Faith in Christ, but also to preach the fame Doctrine to other Nations, and were favour'd with most wonderful Success, I say, what Person who looks on theie Fishermen and Publicans, will not prefently enquire, whence they deriv'd this uncommon Power of Perfwasion, and acknowledge, that our Saviour's Promife in the following Words, Come after me, and I Mat. iv. will make you Fishers of Men; was evi- V. 19. dently, and remarkably accomplish'd, in that Divine Power, which accompany'd the Preaching of the Apostles? Twas this, to which, St. Paul has to plain a Reference, when he fays, My Speech, and my Preaching was not 1 Cor. ii. with enticing Words of Man's Wildom; but in Demonstration of the Spirit, and of Power, that your Faith shou'dn't stand in the Wisdom of Men, but in the Power of God.

For as the Prophetical Pfalmift speaks. who fore-told the Preaching of the Gofpel, The Lord gave the Word, great was Pf. Ixviii. the Company of those that publish'd it; and as it is fore-told in another Place,

His Word runs very swiftly.

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Origen against Celfus

We fee, that The Voice of the Apofles was heard thro all the Earth, and their Doctrine, and Fame too, was spread to the most distant Regions. They allo, who hear this Doctrine, are fill'd with the Spirit of God, who accompanies the Preaching of it, as abundantly appears, by the Disposition of their Minds, the Tenor of their Conversations, and their vigorous Defence of the naked Truth, ev'n to the apparent Hazard of their Fortunes, their Reputations, and their Lives, tho' it can't be deny'd, but ought to be deeply lamented, that too many who have tak'n upon 'em the Ministerial Function, after all the Profession, which they make, of believing in God, thro' Christ, and after having feem'd to be wonderfully attracted by the bright, and almolt irreliable Charms of Gospel-Grace, 'ris to be fear'd, did never feel the faying Impression of it on their Hearts, attended with a fuitable Influence on their Lives, and Conversations.

And tho' I have already mention'd that Expression in the Golpel, according to St. Mathew, The Harvest is great, but the Labourers are few. Pray ye therefore the Lord of the Harvest; that V. 37. he mou'd fend forth more Labourers into the Harvest; I think it mayn't be inproper

proper to repeat it, to shew, that our Saviour's Foreknowledge of the Enterminment, which his Doctrine wou'd meet with in the World; was a Divine Proof of its future, happy, and more than ordinary Effect upon the Minds of Men; a Doctrine, the good Success of which was far from depending on the Assistance of the most Learned Doctors, but was owing to that Divine, and Muraculous Power, that accompanyed the Aposses in their SACRED MINISTRATIONS.

## CHAP. LII.

hostorical Hundhiga as were wicked

of our Bleffed Saviour & fags ... " Bleft

63

A N D because Celjus represents 'em, not only as a Parcel of ignorant Fellows, but also as a Club of most scandalous Creatures, vile Publice cans, and Mariners; I answer, it seems he affents to some Passages in the Goipels, whereby, he thinks, he can support his Cause, but rejects, when he thinks fit, the Authority of the Evangelists themselves, that he may not be oblig'd to acknowledge, and reverence thate Characters of Divinity,

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|-|o Origen against Celsus.

which are so legible in their Wrin

tings.

But when he fees, with what Faithfulness they relate, ev'n those Things, that seem to lessen their Esteem, and manifestly expos'd 'em to the greatest Dangers, he ought certainly to believe the rest, as being divinely inspir'd, and by consequence, infallibly true, and of

the highest Importance to us.

Barnebas, I confess, in his Catholick Epistle, (from whence 'tis probable, that Celsus has borrow'd his disadvantageous Remarks upon the Apostles of our Blessed Saviour) says, "That "Jesus chose such Persons to the "Apostolical Function, as were wicked to the last Degree." And in the Gospel according to St. Luke, St. Peter says to Jesus Lard depart from the form

Luke v. says to Jesus, Lord depart from me, for v 8. I am a sinful Man. And St. Paul, in one of his Epistles to Timothy, says, I Tim. I. This is a faithful Saying, and worthy of

V. 15. all Acceptation, that Christ Jesus came into the World, to save Sinners, of whom I am chief; tho' at last he became a most Eminent Apostle.

And I know not, whether Celsus's Memory, or his Judgment, is most defective, when he makes no Mention of St. Paul, who, next to our Blessed Sayiour, was the most remarkable Founder of the Christian Churches.

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### Origen against Celsus.

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But 'tis probable, he thought it wou'd not ferve his Caufe, and that, if he had tak'n Notice of him, he had oblig'd himself to have giv'n a rational, and diffinct Account, how a Person, who once persecuted the Church of God, fpit his Venom, and employ'd his most vigorous Endeavours, in Opposition to the Christians, infomuch that he thirsted for their Blood, was fo strangely alter'd on a sudden, that he spread the Gospel from Ferusalem to Illyricum, endeavouring to avoid building on the Foundation, which another had laid, and making it his Choice, and Business, to preach to them, who had never heard the glad Tydings of Salvation by a Crucify'd Redeemer.

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HAT Abfurdicy is there then, in supposing, that our Saviour, being desirous to show Mankind, what Sovereign Remedies he had, and was willing to apply to the distemper'd Souls of Men, shou'd make Choice of Persons, that were notoriously wicked, and work such a sudden, and surprizing Change upon 'em, that by the Purity of their Lives, they became very honourable Examples to them, who were atterwards converted by their Ministry?

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If they, who have reform'd their Manners, must be upbraided with the Crimes, which they formerly committed, then we may as well bring in a most heavy Charge against Phedon himself, ev'n after he had devoted his Time, and Strength, to the Study of Philosophy, because History acquaints us, that Socrates took him, from a Place, where Debauchery was practic'd, without Fear, or Regret, and put him upon rational, and learned Studies,

Studies, in which, in Process of Time, he was far from being a mean Profi-

We might also condemn Philosophy, it self, by Reason of the extravagant Courses, which Polemon the Successor of Zenocrates had formerly takin. But in Truth, this Consideration do's greatly brighten, and recommend their Character, that by the Help of so Divine a Thing as Philosophy, they cou'd be brought to resolve on a virtuous, and severe Course of Life, in Spight of those bad Impressions, with which they were fore'd to struggle, and over which they did, with no small Difficulty, obtain an honourable, and happy Conquest.

And I scarce know, whether the Greeks can produce any Instances of this kind, in any other Persons, besides Phadon and Polemon, or at best, they can name but very sew Persons, who ever left their Intemperance and Debauchery to apply their Minds, to the entertaining, and useful Study of Philosophy.

But in the School of Christ, besides the twelve Apostles, who had the Honour to be contemporary with him, we see daily, a far greater Number of Persons, that become virtuous, and pious, and join in a Blessed Chorus, acknowledging, with the deepest shame, and Sorrow,

the

#### 204 Origin against Celfus

the many falle, and almost fatal Steps. which formerly they took. We our Tic. iii, selves (fays the Apostle) were some-V. 3.4 simes foolish, and disobedient, deceiv'd. ferving diverse Lusts and Pleasures, living in Malice, and Envy, bateful, and bating one another. But after that the Kindness, and Love of God our Saviour, toward Man appear'd, not by Works of Righteousness which we have done, but according to his Mercy he sav'd us, by the Washing of Regeneration, and the Renewing of the Holy Ghoft, which he (bed on us abundantly. For as the Prophetical Pfalmist speaks, He fent his Pial cvii, Word, and heal'd 'em, and deliver'd 'em V. 20. fram their Destructions. I might add, that Chrysppus, in a Book which he has writ, Entitul'd, The Art of Curing the Disorders of the Humane Passions, en-deavours to lay down proper, and effectual Rules, for the Management of those, which diffurb the Peace of the Mind, and to that end, he argues upon the Principles of feveral Sects of Philosophers, not examining, which of 'em are most agreeable to Truth, and has the following Words. " If, fays be, " Pleasure be esteem'd the chief Good, " the Passions may, and ought thus " to be cur'd, and if there be three "Kinds of Good, they are to be cur'd " after this different Manner. Now.

Now they, who find Fault with the Christian Religion, do wilfully Neglect, to confider, how many unruly Paffions are fuccessfully govern'd by it, what a Stop it puts to that rapid Torrent of Vice, and Immorality, which is too visible in the World, and what extravagant, favage, and ev'n Diabolical Tempers it has frequently, happily, and very fuddenly conquer'd. Certainly, it ought to raise their Admiration, and conftrain 'em, to make the most thankful Acknowledgements to Almighty God, to confider, what vaft, and apparent Advantage the Publick reaps, from those proper, and most excellent Methods, which our Saviour took, for the Reformation of Manners. and one would think, that if they won't allow Christianity to be the True Religion; yet they must confess that it conduces very much to the true Interest of Mankind, and which is more, has an Immediate, and Principal Regard to their better, and immerral which the Greek have published.

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And the first between Philosopher, when be law, he first be condenned, as a

seem thought, did give too reat En-

# 206 Original against Gelful)

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are fuced tally governed by up what

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AND our Saviour has fo effectually confuleed, even the Tompoural Advantage of his Followers, that he wouldn't have 'em to be raff, and precipitate, but gives 'em this necessiary Lesson, When they persecute you in one City, fice unpounditier; and teaches 'em by his own Example, not to tun into needless Dangers."

vagant, livere and even Dishoner

Colfild takes Occasion , even from hence, to form and Accufation against him, and the Person of a Jee, in the following Words, Tow run up and down . withous Difeiples Bet as for the Charge, which is liene brought against our Blaffed Saviour, we meet with a Parallel Cafe, evin in the Histories? which the Greeks have publish'd. For Aristotle, that Famous Philosopher, when he faw, he shou'd be condemn'd, as a wicked Person, by reason of some pecuhar, and in some Sence, dangerous Notions he advanc'd, which, as the Athemians thought, did give too great Encouragement to Licentiousness, took an Oppor=

Opportunity to go from Athens, and removed his School to Chalcie, making the following Apology, to forme of his Acquaintance, "Let us leave Athens, "(fone her) that we mayn't suffer it, "to be in the Power of the Athenians, "to re-act that horrid Impiery, which "they plainly discovered, by their ill "Treatment of sa great a Genius, as "the World knows Socrates to have been, and to commit a most guevous Offence against so sacred a Thing as Philosophy.

### CHAP. LV.

CELSUS adds, That our Seviour, running up and down with his Difciples, was forc'd to heg his Bread, like

ciples, was forc'd to beg his Bread, like a fordid Wretch.

But pray let him inform us, where he has tak'd up all these scurrious Expressions. I consess, we read in the Golpels, that certain Women, that were cur'd of their Infirmities, among which was Susanah, did readily distribute some Part of their Substance, to surnish the Disciples, with what was necessary for the Support of Life.

#### 208 Origen against Gelfus!

But pray, what Philosopher, who employs his Time, and Strength, with some Regard to the Benefit of his Relations, and Friends, and indeed of Mankind in general, wou'd refuse to have his Wants supply'd? Or, did it become the Philosophers, to accept the scalenable, and generous Affistance of their Friends, and others; but argue a base and fordid Spirit, in our Blessed Lord, or those who became his Followers?

### 66

#### CHAP. LVI.

THEN the Jew, whom Celjus perlonares, continues his Discourse
with our Saviour, in the following
Words, What Nevestiy was there, that,
when you were an Infant, you shou'd be
earry's into Egypt, re avoid being till'd?
For furely, it didn't become a God, to be
afraid of Death. An Angel, it seems,
was dispatch'd from Heav'n, to bid You,
and some of your nearest Relations, betake your seives to Flight, less you shou'd
be found, and be put to Death. But
con'an't Almighty God, who, as we are
told,

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did imploy his Angels for your Direction, and Affiftance, preserve his Son, as easily

in Judea, as in Egypt?

Celsia thinks, that there was nothing extraordinary in the Humane Body, and Soul of our Blessed Saviour, and ridiculing his precious Blood, that was shed upon the Gross, he says, 'twas not

Such Blood as from the Immortal Gods do's Hom II. (flow. V. 340.

But we, who give Credit to our Saviour, when he gives a Testimony of his Divinity, in the following Words, I am the Way, the Truth, and the Life : John xiv. and in other Parallel Places, and when he bears Witness to the Truth of his Humanity, in the following Expression, Now ye seek to kill me, a Man, who has John viii. told you the Truth: I say, we, who be- v. 40. lieve our Saviour, when he speaks thus of himself, do affert, and maintain, that he had Two Natures, the one Divine, and the other Humane, and that fince he came into the World, with an Intention to live, in some respects, like the rest of Men, 'twas highly incongruous, that he shou'd run upon a Precipice, and be fond of Misery, and Death.

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#### 210 Origen against Celfus.

'Twas fit, he shou'd be directed, and govern'd by them, to whom the Care of his Education did belong, and that the Angel's Orders shou'd be strictly, and religiously observ'd, and the same Angel which said at first, Joseph, thou son of David, fear not to take unto thee, Mary thy Wife, for the which is conceiv'd in her, is of the Hoh Ghost; said afterwards, Arise, and take the young Child, and his Mother, and sinto Egypt, and be thou there, until 1

bring thee Word, for Herod will feek the young Child, to destroy him.

Mat. i.

V. 20.

And I fee nothing in this whole Account, that ev'n feems to shock our Reason, and destroy our Faith. we read elsewhere, that Joseph was warn'd by God in a Dream, and that fuch Apparitions as these have been, is a Truth, in the firm Belief of which, Experience it felf may, I think, fufficiently confirm us. What Absurdity 8 there then, upon the whole, in suppofing, that our Bleffed Saviour, who assum'd the Humane Nature, shou'd act with the Prudence of a Man, in endeavouring to keep out of the Way of impending Calamities, not as if he cou'dn't have avoided em by his Infinite Power, without taking fuch Meafures as he did; but because 'twas confistent with the Will of God, and WITH

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with the Nature of Things, that his Life shou'd be preserv'd; In the Use of Means, and not by a Consinu'd Course of Super-natural, and Miraculous Events.

'Twas more agreeable to the Dictates of Infinite Wifdom, that our Saviour shou'd he carry'd by his Parents into Egypt, and that he shou'd tarry there, 'till they heard of the Death of Herod, than that he shou'd flay in his Native Country, and yet be preferv'd, from the Evils to which he was expos'd, being better arm'd than with Pluto's Helmet, and fecur'd from the Rage of his malicious Ene4 hies, by their being ftruck, like the Sodomites of old, with fudden Blindness. For fuch a Series of miraculous Appearances, had been very unfuitable to his great Delign, of acquainting the World, as a Man authoriz'd by the Testimony of God himself, that the TRUE SUN of GOD, the ETER-NAL WORD, the WISDOM, and POWER of GOD, did gloriously, the wonderfully refide, in the Humane Nature of the INCARNATE JESUS:

But 'tis not my Business at present, to speak fully of the Two Natures, that were united, in the Person of our Blessed Saviour, since there is a Particular, and it I may so say, a Do-

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#### 212 Origen against Celsus.

mestick Dispute between us, concerning that Difficult, and Important Point.

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#### CHAP. LVII.

THEN Celsus's Jew, as if he had been educated in the Schools of the Greeks, and instructed in their Learning, says, That the Ancient Fables, that attribute a Divine Original to Perseus, Amphion, Eacus, and Minos, tho they be not in Strictness true; yet do display the Actions of these Persons, as being great, and wonderful, and above the Sphere of Humane Nature. But for your Part, what did you ever say, or do, that was worthy of Admiration, the you were openly thalleng'd, to give convincing Proofs, that you were the Son of God.

In Answer to this, I need only ask the Greeks, whether they can shew, that any of the fore-mention'd Perfons, did any extraordinary Service to the World, or perform'd any great Exploit, to induce future Ages, to believe the Truth of those rables,

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which represent 'em to us, as being deriv'd from a Divine Original.

But I defy 'em, to instance in any of the Actions of these Fabulous Heroes, that deserv'd to be nam'd, much less compar'd, with what our Saviour did; unless they will refer us to their own Fables, and Histories, and have us to believe 'em, without any more adoe, and disbelieve our Histories, of the Truth, and Importance of which, we have all the Evidence, that we can reasonably desire.

We fay, and know, that the Divine Power of our Bleffed Saviour, has been sufficiently seen, and happily felt, thro' the whole habitable World, where any Churches are sounded, that consist of Persons, reclaim'd from many exorbitant Vices.

And the Name of JESUS, at this very Day, composes the ruffl'd Minds of Men, disposses Damons, cures Diseases, and works a meek, gentle, and amicable Temper, in all those Persons, who make Profession of Christianity, from an higher End, than their worldly Interest, and sincerely believe, what it teaches us, concerning God, and Christ, and a Future Judgment.

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#### CHAP. LVIII.

THEN Celfus, forefeeing, how many remarkable Actions, that were perform'd by our Saviour, might be mention'd by us, to his Honour, a few of which, I have related, makes as if he granted the Truth, of what is writ, concerning the Diseases, that were cur'd, the Dead that were rais'd to Life, and the few Loaves, with which a great Multitude was fed, and of which many Fragments did remain, and those strange Accounts we meet with in the Gospel-History, and immediately adds the following Words, Well, let us suppose, that you really did these Things you talk of. But in the fame Breath, he quite unrayels what he had faid before, and fers them on a Level, with the Operations, that are perforin'd by Magicians, who pretend to do mighty Things, and having thudy'd Magick in Egypt, get a little Money our of People's Pockets, by prafiling their Art in the open Forum, dispossessing Demons, curing Distem-

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pers, calling back departed Souls, and representing to the deluded Sight, a Table spread with imaginary Dainnes, and Animals, that seem to move of their own Accord, but have no inward Spring of Life, and Motion.

His Words are these, Pray must we esteem the Persons, who perform these wonderful Operations, to be the Sons of God, or must we not rather esteem em to be vile Wretches, that are well-vers'd, it seems,

in a Diabolical Art?

You fee here, that he allows an extraordinary Power in Magick, tho' by the Way, I'm much miftak'n, if he isn't the very Person, who writ several Books, in which, he directly

maintains the contrary.

And yer, because he thinks, it may serve his Cause, he compares the Actions of our Blessed Saviour, with the Operations of Magicians. Indeed, there had been some Ground, for making this invidious Comparison, if our Saviour had made such a Vain Shew of Miracles, as the Magicians do.

Their Delign alto, whatever Wonders they may effect, by the Affiflance of the Devil, is not to reform the Manners of Men; nor have such Vain Amusements the least Tendency, to beget in Persons a True Fear of God, and so to regulate their Actions, that O 4 they

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they may be honourably acquitted, when they shall be summon'd, to ap-

pear before his Awful Bar.

The fore-mention'd Persons, don't fo much as aim at any Thing of this Kind, and if they did, of all Persons in the World, they wou'd be most unfit for fo great an Undertaking, fince they themselves, are guilty of the most notorious Crimes. Whereas our Bleffed Saviour, who design'd by his Miracles, to reform the Manners of them, who were Eye-Witnesses of what he did, gave not only his Followers, but all Mankind, a Bright Example of Undffelted Virtue, and Piety. that they, who were to publish his Excellent Doctrine, might at once be directed, and encourag'd, to acquaint their Hearers with the Mind of God. and that the fore-mention'd Persons, being more convinc'd by the Native Beauty, of the Christian Religion, and the Holy Lives of their Teachers, than by the Miracles that were wrought. might in all their Actions, have a fincere, and facred Regard to the Ho nour of God, and the Interest of their Dear, and Ever Bleffed Redeemer.

Now, if the whole Course of our Saviour's Life was such, as I have represented it, without using any Artificial Colours, and Bold Rigures ro emblacon

blazon it, as we know, is too frequently the Case of many, of the feign'd Heroes of Antiquity; how absurd a Thing is it, to compare it with the cursed Operations of Magicians, and is it not highly agreeable to the Dictates of impartial Reason, to believe, that he was GOD, as he himself assures us, and condescended to assure the Humane Nature, for our Common, and Everlasting Benefit.

#### CHAP. LIX.

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THEN Celsus, confounding Things at a most miserable Rate, and borrowing, what is peculiar to one Sect of Christians, that he may, the more successfully, reproach the whole Body of em, says, Certainly, a God mon'd never have such a Body as yours, that is so contemptible, as being liable to so many, and so considerable Imperfections.

In Answer to this, we say, he assumed A Humane Body, (being conceived in the Womb of the Blessed Firgin, ) which rendered him capable of Sustering, and Dying, in some Respects,

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spects like the rest of Men. In this Sence, we may truly fay, he was a Heb. iv. miserable Person, Being tempted in all . V. 15. Things, as we are, yet without Sin. For with us, 'tis beyond all Doubt, that Pet, ii. He committed no Sin, neither was Guile V 22. found in his Mouth, and that God did deliver him up as a Spatles Sacrifice, for the Sins of an Apostate World; Then Celsus fays, the Body of a God. wou'd never have been form'd like your's. But he can't deny, that if our Saviour was born, as we fay, he was, then ev'n his Body had, in some Sence, a Stamp of Divinity upon it, and might be call'd rhe Body of the Great God himself. On the contrary, he disbelieves, and ridicules the Account, we have, of our Saviour's Conception by the Holy Ghoft, and thinks he was begotten in Adultery, by one Panthera, a Souldier, on the Body of her, whom we call the Bleffed Virgin, and that made him fay, the Body of a God, wou'd never bave been form'd like your's. But I think, I have faid enough on that Head already, to fatisfy any Impartial, and Candid Reader.

CHAP.

#### CHAP. LX.

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ELSUS goes on, neither fays he, Do's the Body of a God stand in Need of such Food, for its Nourishment, and Support, as that with which yours is supply'd; as if he cou'd shew out of the Four Evangelists, not only that he ate, but also by what Food his frail Nature was maintain'd. But be it fo, I grant he ate the Paffover with his Discreles, and not only made Use of the following Words, With Defire, Luk xxii I have desir'd to eat this Passover with you; but did actually partake, of what was provided for him. I grant also, that being thirsty, he drank at Jacob's Well. But what is this to the Purpole? 'Tis faid expresly, he ate Fish, ev'n after he was rifen from the dead. And this agrees very well with what we fay, viz. That he affum'd a Real, and not a Phantastical Body, and was conceiv'd in the Womb of the Bleffed Virgin.

Then Celfus fays, A God had no need of such a Voice, nor such Methods

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of Persuasion. But this, I think, is one of the most frivolous Objections, that he cou'd possibly have rais'd against us. For I might tell him, that Apollo, one of the Gods of the Greeks, who goes under the Name of Pythian, and Didymaun, made use of such a Voice, when the Oracle was giv'n by the Pythian Priesless, or the Priesless of Miletum. And yet the Greeks don't take Occasion from hence, to call in Question, much less to deny, the Divinuty of Apollo, or any other God, who gave out Oracles, at some convenient Place.

Now how much more, did it conduce to the Spiritual Advantage of the World in General, that God shou'd reveal his Will in the Person of our Blessed Saviour, who spoke with such Authority, and Power, that he made a secret, but irresistible Impression upon the Minds of Men.

CHAP.

#### CHAP. LXI.

THEN Cellie, whose wicked Opinions, and Practices, render him hateful to that God, who is a Lover of right Reason, and unaffected Virtue, reproaches our Saviour in the following Words, All his Miracles discover'd him to be a Person, hateful to God, and a notorious, and vile Impostor. But if we critically enquire into the Nature of Things, and the Signification of the foregoing Words, we shall find, that in Propriety, and Strictness of Speech, no Person, how wicked soever he may be, can have this Character giv'n him, that he is bated of God. For the following Expression carries Abundance of Truth, as well as Weight in it; viz. Thou lovest all Things that Wif. xi. are, and hatest nothing, which thou hast made; for never wou'dft thou have made any Thing, if thou hadft hated it.

V. 24.

If we meet with any Expressions in the Writings of the Prophets, that feem to intimate, that God hates his Creatures, we must interpret 'em by this

this general, and necessary Rule, that the Scripture, when it speaks of God, do's often cloath him, as it were, with those very Passions, which are frequently working in Humane Breasts.

But to what Purpose is it, to return an Answer, to a Person, who ev'n in a Discourse, Entitul'd, A True Relation, takes the Liberty, to give Vent to his Passion, in most unjust, and severe Invectives, and to treat our Blessed Saviour, as if he were, like him, a Notorious, and Vile Im-

postor.

For fuch Language, as he gives him, don't become a Man, who pretends to Reason, and Demonstration; tho' he discovers at once, his Want both of Sence, and Breeding. On the contrary, he ought to have fairly stated the Controversy, which there is between us, to have examin'd Matters, with the greatest Impartiality, and Exactness, and shou'd have avoided; as much as might be, all needless, and ridiculous Digressions, and Tautologies.

But because Ceisus's Jew; do's no longer continue his Discourse with our Blessed Saviour, I stiall draw my first Book to a Conclusion, and if God will grant me the Knowledge of his Truth; which is able to overthrow,

tho

tho' not wholly to extirpate Error, according to that Expression, Destroy 'emby thy Truth, I shall return an Answer, to what Celsus offers, as personating a Jew, directing his Discourse to those of his Native Country, who are supposed, to be unhappily, as he imagines, brought off from Judaism, to an open Prosession of the Religion, which

we embrace.

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#### CHAP. I.

Y First Book in Answer to Celsu's Discourse, Entitul'd, A True Relation, ending where he ceases to personate a Jew, discoursing with our Blessed Saviour, and being swol'n to a convenient Bulk, I resolv'd to compose a second, and therein, I shall endeavour to consute, what the same pretended Jew has to offer, to those of his own Country, who are inwardly perswaded of the Truth, and Breellency of the Christian Religion.

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And I confess, I can't but wonder. that fince Celfus was fo fond of fpeaking in the Person of a Few, he didn't make him direct his Discourse to the Gentiles, rather than to his own Country-men. For 'twou'd have carry'd with it, a far more plaufible Appearance, if it had been directed by him. to those, who embrac'd the Religion which we profess, and were Generiles, like our felves. But it feems, this mighty Man, with all his Knowledge. to which he makes fuch great Pretences, did not know, or at least, do's feem to me, not duely to confider, the Nature of that Figure of Speech, which we make use of, when we speak in the Person of another.

Let us see therefore, what he says, to those Jews, who embrac'd the Christian Religion. He says, That suff ring themselves, to be most shamefully deluded by our Saviour, they lest the Religion of their Ancestors, and alter'd both their Name, and their Course of Life.

But he don't confider, that the Jews, who believ'd in our Bleffed Savrour, did not totally renounce the Law of their justly-admir'd Progenitors, and Fore-Pathers; but liv'd in the Observance of it, deriving their Appellation, from a Word, that denotes the Poverty of the meer Letter of the Law.

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For Ebion in the Hebrew Language, fignifies Poor, and the converted Jews, were call'd by the Name of Ebionites. And St. Peter himself, for a considerabe Time, observ'd the Jewilb Rites, that are prescrib'd by the Law of Mofes, as not having yet learn'd, ev'n from our Bleffed Saviour, to alcend, as it were, from their literal to their spiritual Meaning, as we have the Matter related to us, in the Acts of the Apostles. On the Morrow, as they went on their Journey, and drew nigh unto the City, Peter went up upon the House-Top to pray, about the sixth Hour. And he became very hungry, and wou'd have eaten; but while they made ready, he fell into a Trance, and faw Heaven open'd, and a certain Veffel descending unto him, as it had been a great Sheet, knit at the four Corners, and let down to the Earth; wherein were all Manner of Four-footed Beafts of the Earth, and Wild Beasts, and Creeping Things, and Fowl of the Air. And there came a Voice to him, rise Peter, kill, and eat. But Peter said, not so Lord, for I have never eaten any Thing, that is common or And the Voice spake to him unclean. again the second Time, what God has cleans'd, that call thou not common.

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You see here, that St. Peter himself, that Eminent Apostle, is represented to us, as retaining the Jewish Distinction, netween Clean, and Unclean Meats; and 'tis plain, from what sollows in the History, that nothing less than a Vision cou'd engage him, to preach the Doctrine of Faith in Christ to Cornelius, who was not descended from the Israelites, and to his Friends that attended him. For he being a Jew, and observing the Traditions of the Jewish Church, had a contemptable Notion of the Gentiles.

And the Apostle Paul, in the Epistle to the Galatians, acquaints us, that St. Peter, for Fear of displeasing the Jews, refus'd to eat with the Gensiles. For before that certain came from James, he did eat with the Gentiles; but when they were come be withdrew, and separated him-

At it. were come be withdrew, and separated bime.

Y. 12 self, fearing them which were of the Circumeiston. And the other sews dissemble likewise with him, insomuch that Barnabas also was earry'd away with their Dissimulation. And it was not, I think, wholly incongruous, that they shou'd comply in some measure, with the Jewish Rites, who were entrusted with the Apostleship of the Circumcision; For they, who seem'd to be Pillars, gave Paul, and Barnabas, the right Hand of Fellowship, the sorner Persons directing their

their Course to the Circumcision. But need I fay, that they who preach'd to the Jews withdrew, and separated themselves from the Gentiles, when the Apostle Paul himself became a Jew to the Jews, that he might win upon 'em. We read therefore, in the Acts of the Apostles, that he offer'd an Oblation upon the Altar, to flew that he hadn't altogether renounc'd the Jewish Law. in which he had been educated, and of which he was once fo passionate an Admirer.

Had Celfus known all this, he wou'd never have introduc'd a Jew, addreffing himself to those, who were converted from Judaism to the Christian Faith, in the following Manner. What is the Matter, fays he, my dearly beloved Country-men, that you have on a sudden renounc'd the Religion of your Fathers, and Ancestors, and suffer'd your selves to be fo bamefully deluded by your pretended Saviour, as to be prevailed with to alter your Name, and Course of Life,

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#### CHAP. IL.

T UT because I have already men-D tion'd St. Peter, and the rest of thoie, who preach'd the Doctrine of Faith in Christ, to the Circumcision, I think, it may not be improper, to quote a Passage of our Saviour's in St. John's Gospel, and a little to explain John xvi. it; I have fays he, many Things, yet V.12,13. to fay unto you, but ye can't bear 'em now. But when he ( the Spirit of Truth ) is come, he will guide you into all Truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak. Now I ask Celsus's Jew, what were these Things, that our Saviour had to fay to his Disciples, which, under their present Circumstances, they were not in a Capacity to relish? Was not this his Defire, viz. to instruct 'em, since they were Jews, and by Consequence, acquainted with the Letter of the Molaick Law, I fay, to instruct 'em, in the true Sence of the Law, which the Types, and Ceremonies, under the Legal Dispensation, did but impersectly represent

represent, and to give 'em a new Light into those good Things to come, of which, the various Rites concerning pure, and impure Meats, and Drinks, concerning Festivals, New-Moons, and Sabbaths, were all but obscure, and in themselves, very mean, and contemptible Shadows?

Thefe, without Doubt, were the Things, which their Bleffed Lord, wou'd have communicated to 'em. But knowing very well, how difficult a Thing it is, to difengage the Mind, from those Notions, which I had almost said, were of as early a Date, as its own Original, and are daily more deeply rooted, in our very Nature, by the strong Prejudices of our Birth, and Education, and especially, when one looks upon 'em, as having the Awful Stamp of a Divine Authority, and by Consequence, as being too important, and too true, to be call'd in Question, or but slightly regarded; knowing, I fay, and confidering, how difficult a Thing it is, to convince Persons, under such unhappy Circumstances, and to perswade 'em, that the Ceremonial Law was Loss, and Dung, in Comparison of the True Religion, he prudently waited for a more convenient Time, and differ'd his Discourse, 'till after his Bloody Death

Death, and triumphant Resurrection.

And indeed, if he had talk'd to them, of Things, that exceeded the Bounds, of their present, and narrow Capacity, he might have shock'd their Faith in him, as the SON of the LIVING GOD.

And I leave any one to judge, whether this be not the most natural Sence of the following Words; I have

John xvi. yet many Things to say unto you, but ye V. 12. can't bear 'em now. For there were several Explications to be giv'n of the Law, with Respect to its Spiritual Meaning, which ev'n our Saviour's Disciples at that Time were not duely dispos'd to hear, because they had been born, and bred among the Jews, and since their Religion, consisted very much of those Things, which were Types, and Shadows of the Gospel-Dispensation, I'm inclin'd to think, that 'tis upon that Account, that our Saviour makes Use of the following Words, V. 13. When the Spirit of Truth is come, he will

v. 13. When the Spirit of Truth is come, he will guide you into all Truth, as if he had faid, he shall lead you into the true, and full Sence of those Things, viz.

Types, and Figures, which you were conversant with, and whereby you imagin'd, you paid God, the true Worship, which was due to him, and requir'd by him.

And the fore-mention'd Promise, which

which our Saviour made to his Difciples, was abundantly fulfill'd to the Apostle Peter, when the Spirit of God thew'd him in a Vision, all Sorts of Animals, Birds, and Four-footed Beafts. and creeping Things, and faid to him, Rife, Peter, kill, and eat. And indeed. at that Juncture of Time, he was fo fond of his former Religion, that he return'd this Answer, ev'n to the Voice. which he heard from Heaven, Not lo Lord, for I have never eaten any Thing, that is common, or unclean. But at length, his Understanding was enlighten'd, as appears from the following Words, What God has cleans'd call not thou common.

And after that Instructive Vision, the Spirit of Truth, leading Peter into all Truth, acquainted him with those Things, which he cou'dn't bear, while our Saviour was present with him in the Flesh. But I shall have Occasion hereaster, to speak of those, who adhere, to the litteral Sence of the Mosaick Law.

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#### CHAP. III.

Y Business at present is to shew, that Celsus betrays his wretched Ignorance, in representing a Jew, addressing himself to those of his Native Country, who were converted to the Christian Faith, in the following Words, What's the Matter, my dearly beloved Country-men, that you have renounc'd the Law of your Fathers?

For how can they be faid to renounce the Law of their Fathers, who
severely blame Persons for not adhesal. iv. ring to it. Tell me, says the Apostle,
V. 21. ye that desire to be under the Law, do ye
not hear the Law? For 'tis written, that
Abraham had two Sons, and so on to

those Words, Which Things are an Allegory.

And how can they be faid, to renounce the Law of their Fathers, who are continually making mention of it, as if they were proud, of shewing the honourable Regard, which they still pay to it, and argue after the following Manner, Say I these Things as a

Man,

or says not the Law the same also? For 'tis written in the Law of Moses, thou shalt not muzzle the Mouth of the Ox, that treads out the Corn. Do's God take Care for Oxen? Or, says he it altogether for our sakes? For our sakes, no doubt, this is written.

And how confus'd is Celsus's Difcourse, and how do's it want, ev'n a plaufible Appearance, to recommend it to the World, when he talks after the following Manner. Some of you, fays he, have forfak'n our Excellent Religion, under a Pretence of giving Allegorical, and Mystical Explications of the Law. Others of you are great Admirers of a spiritual Sence, as you are pleas'd to term it, and yet are diligent Observers of those outward Ceremonies, which make fo considerable a Part of the Religion which me embrace. There remain some others, who adhere to the literal Sence of Scripture, thinking, that Abundance of Spiritual Matter is wrapt up, in the very Letter of the Law, and profess, that Jesus of Nazareth was the Person, who was foretold by the Jewish Prophets, and at the same Time, observe the Precepts of Moses, and the Traditions of their Ancestors.

But how cou'd it be expected, that Celsus's Jew, shou'd give us a true, and clear Account of Matters of this Nature, since in the Sequel of his Difcourse,

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course, he mentions several very great, and notorious Heresies. And there were some Jews, who turn'd their Backs, as he says, upon the Creator of the Universe, and didn't know, that the believing Israelites did live, in the strict Observance of the Law of their Fathers.

For his Design was not, to act the Part of an impartial Enquirer into Truth, who readily submits to the Evidence, which it carries with it, but to vent his Malice, and right, or wrong, to make a Vigorous Opposition to the Christian Religion, and as he vainly thought, to expose it to the highest Contempt imaginable.

#### CHAP. IV.

THE Jew continues his Discourse, 'Twas but t'other Day, fays he, that we severely punish'd the Person, who led you aside, like a Company of silly Sheep, and by Consequence, 'twas very lately, and on a sudden, that you renounc'd the Law of your Fathers.

But

But to this I have already return'd a sufficient Answer. What he adds, I consess, carries with it a much greater Force, With what Face, says he, or Colour of Reason, can you despise those Sacred Rites, which not long agoe, you held in very great Esteem, and especially, when the Law of Moses, is the Foundation, on which, the Doctring of your Jesus is built, as you your selves acknowledge?

That the Christian Religion, is founded on the Jewish Law, and Prophets, as well as upon Christ, and his Apostles, is, what, I readily confess. But we must also consider, that they naturally lead us to the Mistery, which was hid Eph. iii. from Ages, but is now made manifest, V. 9. by the Appearance of our Blessed Sa-

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And we don't despise the Law, because we have a clearer Revelation; but instead of that, have the greater Veneration for it, and endeavour to shew, what Depths of Divine Wisdom there are, ev'n in the Legal Dispensation, which the Jews themselves know little, or nothing of. And why shou'd we think it strange, that the Gospel shou'd be founded on the Law of Moses, when our Saviour speaking to those, that refus'd to believe in him, has the following Words, Had ye believ'd Moses, ye some very some suppose the same 
John. v. wou'd have believ'd me, for he wrote of V. 46. me; but if ye believe not his Writings, bow (ball ye believe my Words? And the Evangelist St. Mark begins his Gospel thus, The Beginning of the Gospel of Jesus Christ, the Son of God, as 'tis written in the Prophets, Behold, I fend thy Messenger before thy Face, which shall prepare thy Way before thee; intimating to us, that the Gospel is founded on the Scriptures of the Old Testament it felf. I can't conceive therefore, what Celfus's Few proposes to himself, when he says, If any Person has foretold, that the Son of God, was to come into the World, he was one of our own Prophets, and inspir'd

And I wou'd fain know, how it tends, in the least, to the Prejudice of the Christian Religion, that John the Baptist, who was the Fore-runner of our Saviour, was a Jew. For it don't follow, that because he was so, therefore all who embrace the Christian Religion, whether Jews, or Gentiles, must observe the Letter of the Jewish Law.

CHAP.

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of the same and the Doctrines

# CHAP. V.

THEN the pretended Jew tells us, That our Saviour was panish'd by his own Country-men, according to the Demerit of his horrid Crimes. But I think, I have said enough already, in Answer to so pityful a Cavil, and therefore, sha'n't do him the Honour, to imitate him, in his frequent, and needless

Repetitions.

of the oct.

Then he laughs at the Doctrine of the Resurrection, and of a Future Judgment, at which the Righteous will be rewarded, and the Wicked punish'd; I say, he laughs at it, as being, in his Opinion, most highly ridiculous. And he says, That the Christians say nothing, ev'n on these important Subjects, as they are pleas'd to call 'em, but what was said long before; imagining, that this is an effectual Argument, to overthrow the whole Superstructure of Christianity.

This out

To

To this I answer, that our Blessed Saviour, perceiving how little Conformity there was, between the Lives of the Jews, and the Doctrines, ev'n of their own Celebrated Prophets, thought fit to teach 'em, by Parables, Mat xxi that the Kingdom of God Shou'd be

V. 41 tak'n from 'em, and giv'n to the Gentiles.

And we see this Prophecy, most evidently, and remarkably fulfill'd, in the Age, in which we live. For the present Jews, not enjoying the Benefit. of that supernatural Light, which is highly necessary, to the right Understanding of the Scriptures, abound, to their great Shame, with extravagant, and innumerable Fancies: Whereas the Christians are happily led, into the Spiritual Knowledge of the Truth, which alone is able, at once, to enlighten, and elevate the Mind, and don't live after the Manner of the Tews, as Members, of an Earthly Republick, but like worthy, and honourable Citizens of that Heavenly Jernfalem, of which their Pompous Wor. Thip, and external Grandeur, is a very imperfect Emblem.

This is evident, in as much as they penetrate, into the deep Mysteries of the Law, and are able, to give a rational, and intelligible Explication of 'em, to any Persons, who may modest-And

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And suppose I shou'd grant, that bur Saviour himself went so far, as to observe the various Ceremonies, relating to the Jewish Sacrifices, this I think, wou'd be no solid Argument, against our believing, that he was

the SON of GOD. He is the SON of that ADO-RABLE MAJESTY, who gave the Law, and from whom the Prophets did receive their Commission. and we, who are Christians, and Members of the True Catholick Church, don't wilfully transgress the Law, but rejecting the Fables of the Jews, employ our Time, and Strength, in fearching into the Spiritual, and Mystical Sence, which we think, the Law, and the Prophets do admit of. For 'tis plain, that they themselves wou'dn't have us rest, in the litteral, and most obvious Sence of the Words, that are made use of, in the important Mesfages, they deliver from Time to Time, fince 'tis their common Practice, to usher in their Prophecies, with fome fuch Introduction as this, I will open my Mouth in a Parable: I will utter dark Sayings of Old; and when they speak of the Commands of the Law. as being obscure, and impossible to be rightly understood, without Divine Affistance; they put up this earnest Petition

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tion to Almighty God, Open thou mine Eyes, that I may behold wondrous Things, Pl. cxix. out of thy Law.

#### CHAP. VI.

A ND by the Way, since I am speaking of the Manner of Expression, which the Prophets us'd, I may safely challenge any Person, to instance in any Words, of our Blessed Saviour, that were vain, or ev'n seem'd to have the least Tincture of Pride, and Ostentation. And how can he be accus'd of Haughtiness, and Arrogance, who had abundant Reason, to use the following Words, Learn of me, for I am meek, and lowly of Heart, and je Mat. xi. shall find Rest to your Souls?

W. 29. He, I fay, who after he had supp'd with his Disciples, laid aside his Garments, and took a Towel, and girded himself, and pour'd Water into a Bason, and wash'd their Feet, and reprov'd one of the Company, who

wou'dn't suffer him to do it, and said,
John Mil. If I wash thee not, thou hast no Part
V. 8. with me. He who said to his Disciples,

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V. 27

ples, I am among you, as he that ferves : Luk.xxii To proceed, let any one flew, if he can, that our Saviour did ever advance any fingle Position, that was false, and let him explain the Nature of a great, or small Untruth, if his Inclination prompts him, to prove him a notorious Liar, tho' to speak properly, I think, there are no Degrees of Falfe-hood, and on the contrary, any true Proposition is as much a Truth, as the most important Article of the Christian Faith. But why shou'd I talk as I do? Let any one, and particularly, the pretended Jew whom Celsus personates, make it appear to the World, by folid Reason, if he can, that our Blessed Saviour was ever guilty of the least Impiety.

Was it a Crime, to abolish the Circumcifion of the Flesh, the Ceremonial Distinction of Meats, and the carnal Observance of Feasts, New-Moons, and Sabbaths, that his fincere Followers might have their Minds gradually rais'd, to the spiritual, and full Sence of the Law, which alone is worthy of the Infinite Purity, and great Design of the Supream Majesty, who gave it, tho' 'tisn't in the least incongruous, that a Minister, and ev'n an Apostle, shou'd still be a few to the Jews, that he might gain the Jews

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being under the Law, as it were, to gain them who were under the Law?

#### CHAP. VII.

THE Jew adds, that Abundance of Persons, besides our Saviour, have led such aside, as tamely suffer themselves to be deceived, and are even fond of Delusion.

I answer, let him instance in any one Person, if he can, who ever gave such useful Precepts to the World, as our Blessed Saviour has lest upon Record, and taught 'em a Doctrine, which had as great a Virtue, to reform the Manners of Men, as that which accompany'd the successful Preaching of the Gospel.

Then he fays, the Christians find. Fault with the Jews, for not believing,

that Christ was God.

But this I have already answer'd, and shew'd, in what Respects, we own our Saviour to be GOD, and in what Sence, we believe he was a Real Man.

CHAP.

#### CHAP. VIII.

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Words, How can any one imagine, that we, who all along declar'd to the World, that God wou'd fend a Person, to punish the disobedient, and rebellious, shou'd treat him so basely, when he came, in Compliance with the Will of God, and to accomplish such great Designs. But 'tis hardly worth my while, to return an Answer, to so ridiculous a Question.

For 'tis just as if a Person shou'd fay, how is it possible, that I, who always preach'd up the Doctrine of Temperance, shou'd be guilty of Debauchery, or, that I, who in Difcourse, did always yindicate the injur'd Rights of Justice, shou'd ever be guilty, of violating its Sacred Rules? And as nothing is more common, than for Persons to talk, in the Praise of Virtue, and yet be openly guilty, of the most scandalous Vices: So the Jews, who make the Prophetick Oracles the Matter of their continual Boast, do yet thut their Eyes, against the glorious

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glorious Light, of those Scripture-Prophecies, which are evidently accomplished, in the Person of our Blessed Saviour. And if I may ascribe their Blindness, to some other Cause, besides the wretched Degeneracy of Humane Nature, which they plainly discovered. I may safely say, that twas directly foretold, by the very Prophets they so much admire.

For Isaiah says expressly, Hear ye indeed but understand net, and see ye indeed, but perceive not, make the Heart of this People fat. Now let any Person acquaint me, what it is, that the Prophet intends, by these, and the like Expressions. 'Tis plain, they saw our Saviour, but wiltully shut their Eyes, against the piercing Rays of the SUN of RIGHTEOUSNESS, and heard him discourse to 'em, but cou'dn't comprehend, that his humane Nature was the living Temple of the Deity, which was going to forsake their Nation, and to engage all its infinite Perfections, in the behalf of the believing Gentiles.

And 'tis Matter of Fact, and a Thing very Remarkable, that fince the Incarnation of our Bleffed Saviour, the Jews have been left by God, and that the Beauty, and Glory of their Religion, is, in a Manner, entirely defic'd,

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fac'd and loft, infomuch that there is scarce one Sign of the Divine Prefence among 'em, except the fevere Judgments, which do fo justly befall

their Nation.

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They have neither Prophets, nor Miracles, to attest the Truth of their Religion, whereas the Christians, ev'n at this Diffance of Time, have a Power of working Miracles, conferr'd upon 'em, fome of which are not inferiour to those, which were wrought, when our Saviour was on Earth.

#### CHAP.

THEN Celsus's Tew breaks out into the following Expression, How can any one imagine, that we sou'd treat a Perfon fo ill, that was foretold by our own Prophets, unless we had a Mind to enhance our Crime, and so to aggravate our most deserved Punishment?

To this, I answer, that at the final Judgment (which is one of the Articles of the Christian Faith ) the Jews will be punish'd, in a more dreadful Manner, than the rest of the World,

not

#### Origen against Celsus.

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not only for rejecting the Messiah, which was a horrid Crime, but also for their barbarous, and almost unaccountable Carriage, towards the Prince of Peace.

Nay, ev'n at this Day, (fo remarkably do's the Vengeance of God purfue 'em!) they are the most miferable People, upon the Face of the whole habitable World. For what Nation is there, besides that of the Tews, that is banish'd, from their Metropolis, and deny'd the Liberty, of ferying God, according to the Religion of their Fathers, and Ancestors, in their Native Soil? These are some of those grievous Calamities, to which, their own Crimes expos'd 'em (For no History can parallel their Villanies ) and especially those horrid Barbarities, which they exercis'd, towards our Bleffed Saviour, who came into the World, to fave 'em, from Sin, and Hell.

CHAP.

#### CHAP.

HE Jew adds, How cou'd we look upon him as GOD, who on the one Hand, did none of those Mighty Things, which he pretended to effect, and on the other, was convicted, and condemn'd to a severe Punishment, was forc'd to abscond. that he might not be taken, running, like a Vagabond, from Place to Place, and yet was at last apprehended, and - betray'd, ev'n by one of his most eminent of 136 Followers, who of all Persons in the World, one wou'd think, might have had the Grace, to espouse his Master's Cause? Was it in the least suitable to the Majesty, and Wisdom of a GOD, to flee, like a guilty Wretch, and to Suffer himself to be apprehended, and for sak'n by his intimate Friends, who esteem'd him their Lord, and Saviour, THE SON OF GOD, AND THE TRUE MESSIAH?

To this I answer, that we are not fo ignorant, as to call THE BODT of our Bleffed Saviour, which was material, and fenfible, by the VENERABLE NAME of GOD. Nay, we don't attri-

#### 28 Origen against Celfus

bute fo much as this, ev'n to the holy and spotless Soul of JESUS, with respect to which, he uses the following Words, My Soul is exceeding forrow-Wat.xxviful, ev'n unto Death. When we meet with fuch Words as thefe, in the Wri-Jer. xxxii tings of the Prophets, Behold I am the V. 27. Lord, the God of all Flesh: Or, Those 16a. xliii. Words, Before me there was no God V. 10. form'd, neither (ball there be after me: the Tews acknowledge, that 'tis the great God himfelf that speaks, but he makes Use of the Prophets, as Instruments, to communicate his Will to Men, and the Greeks confess, that 'tis a God, that speaks the following Words, by the Mouth of the Pythian Priestess,

Herod. I can the numerous Sands with Ease recount, Clio. Fathom the Sea, and understand a Mute.

After the same Manner, we say, that it was GOD, the ETERNAL WORD, the SON of the EVER-BLESSED GOD, that made Use of the humane Nature of the HOLT JESUS, as a proper Instrument, when he spoke the John xiv. following Words, I am the Way, the V. 5 Truth, and the Life. I am the Door, I John x. am the Living Bread, that came down John vi. from Heaven. And I might instance V. 15 in many other Expressions to the same Effect.

We

We blame the Jews therefore, and I think not unjustly, for not acknowledging onr Saviour to be God, of whom the Prophets do so frequently produce their concurring Testimony, that he is the POWER of the ETERNAL FATHER.

'Twas to him the Command of God was directed, which we read of, in the Account that Moses gives us, of the Creation of the World, Let there be Light, Gen. 1. let there be a Firmament, and the like. V. 3. 'Twas to him he said, Let us make bid. V. 6. Man, in our Image, after our Likeness. ibid. 26. And the ETERNAL WORD did every Thing, according to the Com-

mand of God.

And this is not a Conjecture, form'd in our own Fancies, but we build our Faith, in this important Affair, on the concurring Testimony, of those very Prophets, who are readily own'd, and extreamly admir'd by the Jews themselves. For we are told expressly, He commanded, and they were created. Now, what created Being, how noble soever, cou'd execute the Command of the ETERNAL FATHER, with Respect to the Creation of the World, who, but he, who was the ETERNAL and LIVING WORD?

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### CHAP XI

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BESIDES 'tis plain, from several Passages in the Gospels, that he, who ipoke those Words, by the Mouth of the Blessed Jesus, I am the Way, the Truth, and the Life; was not circumscrib'd, within the narrow Limits of his Humane Nature.

John the Baptist foretelling, that in a short Time, the Son of GOD shou'd make his Appearance in the World, speaks of him, as a Person, that was John 1. Omnipresent. There stands one among

V. 26.27 you, fays he, whom ye know not, he it is, who, coming after me, is before me.

Now is it probable, or ev'n possible, he shou'd apply these Words, to our Saviour's Body, or his Humane Soul? And our Blessed Lord himself, raising the Minds of his Disciples, to more sublime Thoughts of the SON of GOD, makes use of the following Ex-

Ma. xviii pression, Where two or three are ga-V. 20. ther'd together in my Name, there am I in the midst of 'em.

There's another Promise, that is

much of the same Import, which he makes to his Disciples, Lo! I am with Mat. 28. you always, cw'n to the End of the World. V. 20. I hope the Reader will not missunderstand me, as if I said any Thing, that might in the least interfere, with that intimate, and glorious Union, that there is, between the Humanity of the incarnate Jesus, and the Misserious Person of the ETERNAL WORD.

For if St. Paul teaches us, that He i. Cor. &. that is joyn'd to the Lord is one Spirit, certainly they that understand this Doctrine, will readily allow, that there is a closer, and more Divine Union, between the WORD, and its affum'd Humanity. And our Bleffed Saviour did abundantly discover, that he was no less than the Power of God, by the frequent, and uncontested Miracles, which he wrought, ev'n in the Presence of the Jews, tho' they profess'd, to entertain a most unaccountable Notion, ( I can't imagine, for my Part, that it shou'd ever enter into any Man's Mind) that he cast out Devils, by Beelzebub the Prince of the Devils, and Celsus, we know, ascribes 'em to the Power of Magick.

But our Saviour abundantly confuted this Abfurd Conceit, by shewing, that the Kingdom of Satan was

going

Share of Judgment.

Let Cellus shew, if he can, wherein our Saviour fail'd in his great Defign, to destroy the Works of the Devil. and bring convincing Proofs of the Truth, or ev'n Probability of what he offers. But this, I'm apt to think, is what he will fcarce be able to perform, fince the Objections, that he raises against us, are founded, for the most Part, on some Matters of Fact, which are grofly mifunderstood by him, or some Passages in the Gospels, which are shamefully misapply'd, or some fabulous Accounts, which are owing to the unhappy, but fruitful Invention of the Jews. to asserbled rate of the Appellion much had aucust

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## CHAP. XH.

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BUT because Celsiu's Jew affrins, that he was convicted, and condemn'd, after a Legal Process, I defire to know, how this can be prov'd to be true, when 'tis plain, beyond all i Contradiction, that his Enemies were very zealous, in suborning falle Witceffes against him. Perhaps they wou'd fain make us believe, that our Savicur was convicted, because his Accusers took great Advantage against him, by that innocent, and just Expression of his, I am able to destroy the Temple of Mit.xxv Got, and to build it in three Days. Tis true indeed, he spoke these Words, of the Temple of his Body, but they, not knowing his Design, imagin'd, that they had a Reference to their Material and Pompous Temple, for which they plainly discover'd a far greater Veneration, than for that Glorious, and Adorable Temple, wherein the ETER-NAL WORD, the TRUTH, and WIS DUM of GOD did Personally, the' Mysteriously reside.

But fince Celsus's Jew infults over us, because our Saviour was taken, I grant he was, but this ought to be consider'd, that it wasn't done, without

his own Confent.

For when his Time was come, he furrend'red himfelf, as an easie Prey, in-X to the Hands of his barbarous Enemies. and abundantly made good the Character, which is giv'n him, in the Holy Scripture, and particularly in the following Words, Behold the Lamb of John i. God, who takes away the Sins of the World. This is no more than what the Evangelist tells us, Jesus therefore Joh, xviii knowing, tays he, all Things, that fould V. 4.8.c come upon him, went forth, and said unto 'em, whom feek ye? They answer'd him, Jesus of Nazareth. Jesus says unto 'em, I am he. And Judas also which betray him, stood with 'em. As soon then as he had faid unto 'em, I am be, they went backward, and fell to the Ground. Then ask'd he them again, Whom feek ye? And they faid Jesus of Nazareth. Jesus an-swerd, I have told you that I am be. If therefore ye feek me, let thefe go their

Way. And when one of his Disciples

Hood by, and smore the Ear of the

High-Priest's Servant, he said, Put up

thy Sword into its place. For all they

that take the Sword shall perish by the

Sword. Thinkest thou, that I cannot now pray

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prey unto my Father, and he shall presently give me more than twelve Legions of Angels. But how then shall the Scriptures be fulfill'd, that thus it must be?

Now if any Person shou'd be so weak. as to imagine, that these are only Fictions of the Evangelists, have we not Reason, on the contrary, to think, our Adversaries have been groffy guilty of that Practice ( with which they charge the Christians ) that so they might vent their implacable Malice, against all those, who profess to be the Followers of the Bleffed Jelus, and to believe, that those Things are most certainly true, which are related by Persons, whose Integrity do's abundantly appear, from the Consideration of the dreadful Calamities, to which they knew their Religion did so manifeftly expose 'em?

For we can't conceive, that the Followers of our Blessed Saviour shou'd embrace the most shameful, and painful Death, with undaunted Courage, and heroick Constancy, had they been the scandalous Inventers of the History, which they transmitted to Posterity, but on the contrary, we must esteem 'em to be Persons, who were sully persuaded, in their own Minds, of the Truth, and Importance, of what they published to the World; since they

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Origen against Celsus.

knew, by Observation, and Experience, that Scoun, and Infamy were the shocking Attendants, and Persecution and Death almost the natural, and unavoidable Consequence of the glarion Profession, which they made of the Name of Jelus.

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Realon, on the contrary to think out A brand for they been group gulley of that it witched they

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following or the Deeless Titles, and no TATHAT the pretended Ten fays VV farther, viz. That our Saviour mas betray'd by his own Disciples lo might learn from the Evangelist, with this little Difference, that whereas they acquaint us, that he was betrayd by Judas, he chooses to speak in the Horal Number, that his Objection may feem to have the greater Force, but hasn't the Curiofity. I will not fay the Conscience, to enquire : arrowly, into the Account, which we have of Judas, whole Heart was milerably divided, between his Mafter, and his Luft, and govern'd at once by extravagant, and very different Pathons. For that infamous Tranor gave a Sign to the Perions that came to appre-Y201 USDS hend

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Origen against Cellus

hend him, Whom forver I shall diff, that Mat xxvi fame is he, hold him fast on So that it V. 48.

Respect, which formerly he paid his Malten, since otherwise he won'd have the tray'd him openly, and without that

flattering Ceremony, and most horrid

We have Reason therefore to believe, that our Saviour's most excellest, and awakening Discourses had made some faint Impression, even upon the Mind of one, who was so unaccountably sway'd by a coverous Disposition, that he had the Impudence to be tray his Lord, and would not stop, will he had shame folly complexed the most villanous Design, for the Accompission of which, all the Devils in

Hell did ever lend their Allitance.
Therefore the Evangelist tells us that
Lidas when he saw he was condition'd, Matxwil

repented himself, and brought again the thirty Pieces of Silver, to the Chief

Priests and Elders, faying I have sund, in that I have betray d the innocent Blood. I have faid, What's that to us? See show to that, and he cast down the Pieces of Silver in the Temple, and departed, and went, and hang'd himself.

may suppose it was, to apply to his private Ve, the Money that was col-

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lefted, for the Relief of the Poor, was to far penitent at last, as to return the thirty Pieces of Silver, to the Chief Priefts, and Elders; I think, we may rationally conclude, that the Influetions of our Bleffed Saviour had wrought, in some Measure, on this mel barden'd Wresch, that he cou'dn't ente em, out of his faithful Memory, and fail entirely in his Respect for the meek, and sportes Jesus. But those Words, I have finn'd in that I have betray'd the innocent Blood, are a plain. and open Acknowledgment of his horrid Crime, and you may partly judge, what a lively Sense he had, of the great Injuffice, and Ingratitude, that appeard in what he had so lately done, fince Life it felf was grown a Burthen to him, he felt an unafual Horror of Conscience, and was forc'd to arraign, accuse, and condemn himself.

We have here likewise a remarkable, and standing Instance, of the happy Essect, which our Saviour's instructions had, upon the vilest Wrest, that ever breath'd in the common Air, that the he added the Worst of Treasons, to his Cheating the Poor; yet some Sparks of Ingenuity were remaining, in a Person, who was little better than a Devist in an Humane Form.

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Indeed

Indeed 'tis possible, after all I have said, that Celjus's Jew may give no Credit, to the Account, which we have in the Gospels, of the Treachery of Judas, and will hearken to that Part alone, that acquaints us, that one of our Saviour's Disciples did betray him, and will take the Liberty, to say more than the Holy Scripture do's assistant, viz. That he committed that horrid Crime, with the full Bent of his Will, and without the least Remorfe.

But 'tis very unreasonable, that a Person shou'd believe, or disbelieve the Scripture-History, as he is led aside, by the unhappy Biass of his depray'd

Affections.

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And our Adversaries themselves, if they have any Shame in 'em, must, I think, in some Measure, be affected, if they will but read the Hundred and Ninth Psalm, which directly, and entirely relates to Judas. It begins after the following Manner, Hold not thy Pat. cir. Peace, O God of my Praise. For the Mouth V. 1. of the Wicked, and the Mouth of the Deteitful are open'd against me.

Tis prophefy'd there, that Julias shou'd be degraded from the Apostotical Function, on the Account of the horrid Crime he shou'd commit, and that another shou'd supply his Place,

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Origen against Celsus.

which is intimated to us in the fol-

V. F. Office.

And supposing our Saviour had been betray'd, by one his Disciples, who was, if it had been possible, more wickedly dispos'd than Judas, and his Master's most sweet, and heav'nly Instructions hadn't made the least secret Impression upon his harden'd Mind, how wou'd this in the least reflect on the Holy Religion, which the Blessed Jesus introduc'd into the World?

What relates to his being apprehended by his Enemies, has been already confider'd, and I have shew'd, that he made a willing Surrender of himself, into the Hands of those Blood-thirsty Wretches, to set us a Bright Example of Submission to the Will of God, under the darkest Dispensations of

his wife, and holy Providence.

What the Jew adds, I confess, do's seem to me to be very childish, and ridiculous. A good General, says he, who commands a numerous, and well-displin'd Army, was never known to be betray'd by his Soldiers. Nay, the Ringlesder of a Company of High-way-Men, tho' the merest Rogue in Nature, and tho' his Followers be the most contemptible, and cursed Crew that ever was in the

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the World; yet needed fear being berrayd, since they esteem him the sittest Penson for the Accomplishment of their base Designs. But as for your Pretended Saviour, he was betray'd hy his own Disciples, not having so great an Interest in 'em, as a good General in his Soldiers, or the Ring-Leader of a Company of Highway-Men in his vile Accomplices.

On the contrary, many Infrances might be produc'd from History, of Famous Generals, and Ring-Leaders of High-way-Men, betray'd by those, who were under their Command, even after they had receiv'd from 'em, all the Affurances of their inviolable Ridelity, which they cou'd reasonably desire.

But suppose 'twere otherwise, I appeal to common Sence, whether it cou'd be fasten'd on our Blessed Sevibur, as a just Reproach, that he was shamefully betray'd by one, who was engag'd, by all the Sacred Ties of Duty, and Gratitude, to be devoted to his Service, who certainly, if he hadn't been possess'd by the Deuit, cou'd never have form'd so cursed a Design, much less have ever brought it to so dishonourable an Execution?

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#### Origen against Cellus.

I ask Celfus, who pretends to no mean Skill in Philosophy, whether twas Plato's Fault, that Aristotle, after he had been his Pupil, for twenty Years, did publickly declare, that he rejected his Tutor's Notion, of the Immortality of the Soul, and effeem'd his Conceptions, as no better than Philosophical Chimera's, and vain Amusements.

I ask him, whether Plato's Philofophy loft any of its native Sublimity. and all his Notions were false, the very Moment his Pupil did oppose him; or rather, fince Plato was plainly in the right, at least in the Opinion of a Platonift, whether Aristotle, as Learned as he was, didn't discover too much

of Malice, and Ingratitude.

Chrysippus also, in several Places in his Writings, do's condemn the Opinions of Cleanthes, tho' twas owing to him, that in his younger Years, his Mind was feafon'd, with wholfome, and excellent Instructions.

Befides, Arifotle is suppos'd to have study'd Philosophy in the School of Plate, for twenty Years, and Chrystopus fludy'd the fame excellent Sciente for many Years, in the School of Cleanthes: Whereas Judas hadn't continu'd three Years with our Bleffed Saviour, when he fo shamefully betray'd him. And

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And if we read the Lives of the Philosophers, we shall meet with frequent Instances, that, in some Respects, resemble the Horrid Treachery of Judas.

We shall find, that the Pythagoreans built Tombs, for such Persons as lest the Study of Philosophy, and betook themselves to a different, and less-

useful Course of Life.

But I suppose no Person, will be so weak, as to take Occasion from hence, to reflect on the Doctrine of Pythagoras, or the solid Arguments which his Followers us d in its Desence.

The Jew adds, that Having many Things to say, with respect to our Saviour, which are far from being fairly represented by his Disciples, he chose to pass

em over in a profound Silence.

But I ask, what Truths are thefe, that are misinterpreted by the Evangelists, and which he for bears to mention? Must not this pass for a Rhetorical Flourish, to make us believe, he was furnish'd with a great Stock of Arguments, against our Blessed Saviour, when most, if not all, that he cou'd possibly say, if it was true, and material, was borrow'd, from those very Gospels, which sometimes he so much despises.

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# CHAP. XIV.

THEN Celfus finds Fault with our Saviour's Disciples, for laying, That he foreknew, and foretold all the remarkable Things that ever happen'd

to bim.

But we doubt not in the least, but we can easily prove, by an Enumeration of Particulars, (let Celsus say what he pleases to the contrary) that our Saviour foretold several Things, that shou'd befall his Disciples, some considerable Time before they came to pass.

What a wonderful Instance of this, Mat x. is that which St. Mathew gives, To V. 18. Shall be brought before Governors, and Kings for my sake, for a Testimany against them, and the Gentiles. I might quote many other Places, where our Saviour do's expressly foretell the grievous Persecutions, that shou'd be the too common Lot of Christians.

Now what Religion is there, in the whole habitable World, that wants the Advantage of a TOLERATION,

except

except that which our Savioar introduc'd? So that there's no Ground, for that foolish Plea, which our Enemies make Use of, that he saw, what bad Entertainment, salse, and corrupt Notions wou'd naturally meet with in the World; and therefore, to raise his Reputation, and promote his Interest, did only foretell those Things, which any Child might have known wou'd befall him.

But if Persons wou'd unavoidably be brought before Governors, and Kings, for holding false, and wicked Notions, one wou'd think that the Epicureans, who disbelieve an overruling Povidence, shou'd be brought before 'em, as soon as any Persons in the World, or the Peripareticks, who think, that the Prayers, which are put up, and the Sacrifices, which are offer'd to the Gods, are wholly infignificant, and little Arts unworthy to be practic'd by those, who pretend to the Sence, and Learning of Philosophers.

But perhaps our Bnemies may object, That the Samaritanes are persecuted on

the Account of their Religion.

To this I answer, that they are condemn'd to dye, for circumciling themselves, in direct Opposition to the Law, which permits none but Jews, to observe this celebrated, and Ancient

#### Origen against Celfus.

Ancient Rite. And we don't find, that the Judge leaves it to their Choice, whether they will obstinately petfist, and dye, or renounce their Religion, and so be publickly acquitted, but it they are found to be circumcis'd, immediately they must suffer Death.

The Christians are the only Persons in the World, who, tho' they are persecuted, according to our Saviour's Prediction, Te shall be brought before Governors, and Kings for my sake, are entreated, to the last Breath they draw, to renounce the Christian Religion, and sacrifice to Idols, and so to put themselves directly into a safe, and happy Condition, with respect to their outward Circumstances.

See therefore, with what Authority
our Blessed Saviour spoke the followv.32,33. before Men, him will I confess, before my
Father, which is in Heav'n, but whosoever shall deny me before Men, him will
I also deny, before my Father, which is in
Heav'n.

Take Notice, that this was spoken by him, a considerable Time before the Thing, that he speaks of, was true in Fact. Perhaps such a Thought as this, may be ready to dart into your Mind, that he builds Castles in the Air, and what he prophesies don't look at all, as if the Event wou'd be answerable. But if you can exercise a little Patience, you'll fay thus to your felves, if our Bleffed Saviour did readily foretell, that Governours, and Kings, won'd use their utmost Endeavours, to extirpate the Religion, he introduc'd into the World, and if the Event has fully anfwer'd his Prediction, certainly we have all imaginable Reason to believe, that he receiv'd fuch a Power from God, as was necessary, to make his Doctrine obtain, so Universally as it did, and that he knew very well, that all the Difficulties, that lay in the Way to its Reception, shou'd be happily, and eafily furmounted, by the help of Miracles. And who, without a Transport of Holy Admiration, can fet our Saviour before his Byes, expresly foretelling. That the Gofpel of the Kingdom fou'd Mat.xxiv be preach'd in all the World, for a Wisnels unto all Nations; and fee the Prediction in due Time fulfill'd, the Gofpel being preach'd to the Greeks; and Barbarians, to the Learned, and Unlearned, and the whole habitable World being brought, as it were, under its honourable, and happy Yoak?

Besides let the Pretended Jew, who don't believe, that our Saviour fore-told those Things, which, we see, did afterwards befall him, I say, let him

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Origen against Celsus

consider, that when the City of Jerufalen was in all its Glory; and the Pompous Ceremonies of the Jewish Religion were solemnly performed in it, he served, that it shou'd be invaded,

and ruin'd by the Romans.

I fuppose, no One will take the Liberty to say, that they who were his Familiar Friends, and constant Hearers did satisfy themselves, with teaching (Viva Voce) those Things, which are the Subject Matter of the Gospels, without leaving belieff cm a History, of the most remarkable Transactions of our Blessed Savipur.

Luke 21.

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St. Luke has the following Words, When ye shall see Jerusalem compass'd with Armies, then know that the Defolation there of is nigh. Now at the Time when these Things were writ, there was no Suspicion of a Siege, or any grievous Calamity, that threaten'd the Jewish Church, and State. 'I was in the Reign of the Emperor Nero, that the Romans made their first Attack, on this Once-plorious Ciry, and it was not tak'n, will the Reign of the Emperor Vespasian, whose Son Tilus Vespasian did utterly destroy it.

This was a just, and heavy Judgment of God upon 'em, for killing James the just, as Josephus wou'd fain have us to believe, whereas in Truth

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#### Origen against Celsus.

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'twas owing to the horrid Crime they committed, in embruing their cursed Hands in the bloody Death of our Blef-

fed Lord.

Celfus therefore, might every Jot as well have granted, that our Saviour knew what Accidents wou'd befall him, and yet have talk'd with the highest Contempt of his Divine Prafrience, as grant, that he was capable of working fuch Miracles, as he wrought, and at the fame Time affirm, that he was a Notorious and Vile Impostor. And he might with all his Learning have shown, that the Augurs and Auspices foretold Future Events, by the Flying of Birds, and by the Intrails of Beafts. But he was loth, it feems, to make this Concession, whereas he do's in some fort acknowledge, that our Saviour wrought many Miracles, and yet afferts, he did em by the Help of Magick.

Phlegon was much more ingenuous, who in the 13th and 14th Book of his Chronicon, acknowledges, that our sawlour foretold Future Events, and fays, they exactly answer'd his Prediction, tho' I observe, that he seems sometimes to consound our Blessed

Lord with the Apostle Peter.

And

### Origen against Celsus.

And as it were, in Spite of Prejudice, he draws this natural Conclusion, "That fince the Founder of our Holy Religion, and many of his Followers were able to foretell many future, and remarkable Events at fo great a Distance of Time, which exactly answer'd their Predictions, we must suppose, that they were acted by a more than ordinary Power.

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Then Celsus fays, That our Saviour's Disciples not being able to conceal these Things, which were exposed to Publick View, thought that the best Game they had to play, was to give out that their Master foresaw, a long Time before, all the Accidents that did afterwards beful him:

But either he didn't know, or at least feems to be ignorant, that our Bleffed Saviour us'd the following Words to his Disciples, All ye shall be

v. 31. offended because of me this Night; which we know happen'd accordingly, and was no false Prophet, when he said to Peter, Before the Cock crow thou shall

V.34. deny me thrice.

Now if they hadn't been Men of undoubted Integrity, but had defign'd to impose on our Credulity by falle Narrations, they wou'd certainly

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ly have discover'd so much of Worldle Policy, as to have faid nothing at all of Peter's Denying his Bleffed Lord. whole Cause he had so resolutely promis'd to maintain, and never to have mention'd the Offence which ev'n fome of the Disciples took, at the mean Condition in which our Saviour condescended, and thought appear; and if these Things, which feem to represent the Followers of our Blessed Lord to a great Disadvantage, were not related in the Gospels, how cou'd Cellus, or any other Perlon, have tak'n Occasion from thence to cast a Reproach on our most Holy Religion?

But they were not unwilling, that latest Posterity shou'd be acquainted with their Failings, since they were well assured, that this wou'dn't in the least hinder the happy Progress of the Everlasting Gospel, or give the Reader any just Occasion, to be guilty

of the like Irregular Practices.

What Celsus adds is ridiculous to the last Degree, The Disciples got this published, says he, to secure the Reputation of their Master, and its as if to prove that a Man is just, I should instance in several Acts of Injustice that he has done, or to prove that he's free S 2 from

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from Passion, I shou'd show that he has been guilty of Murder; or, to prove that he's immortal, shou'd expose his dead Body to View, and after all, put People off with this frivolous Pretence, that he foresaw whatsoever shou'd befall him.

But here 'tis apparent, that he grofly misapplies the Instances, which he's pleas'd to produce. For there's no Absurdity at all, in supposing that our Blessed Saviour shou'd propose himself to us, as a Bright Example of Moral Virtue, and yet teach us, to sacrifice our Lives, and all that's dear to us, for the Sake of the Religion we embrace.

Consider also, that the Death which he fuffer'd, is of General, and Univerfal Advantage, as I think, I have fufficiently prov'd already. And tho' Celfus do's fondly imagine, that it makes very much for the Caule which he espouses, that we don't deny, that our Saviour suffer'd in the most notorious, and shameful Manner; yet this is for Want of knowing the SACRED MYSTERIES, that are contain'd in the Passion of our BLESSED LORD, as St. Paul observes, and the feveral Predictions, which are left upon Record by the Inspired Prophets, concerning this difficult, and important Affair. Belides 2

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Besides he seems not to know, that there was a Celebrated Heretick, who deny'd that the Sufferings of our Saviour were real.

This made him fay, You don't pretend, that his bitter Passion was only in Appearance, but, without mincing the Matter, you hold that he suffer'd, in a strict, and proper Sence.

For our Parts, we think, 'tis a Notorious Herefy, to maintain that our Saviour's Sufferings were only in Appearance, fince we must then affirm, as the necessary Consequence of the fore-mention'd false, and dangerous Position, that his Resurrection, as glorious as we suppose it to be, was a meer Deceptio Visus. For he that really dyes, if he rises again, must be really ris'n, and on the contrary, he that dy'd but in Appearance, can only seemingly rise.

But because Insidels endeavour, to expose the Doctrine of the Resurrection of our Saviour, to the last Degree of Prophane Contempt, I shall take Occasion to mention here, what Plato relates of Er, the Son of Arme-Common nim, who at the End of twelve Days Wealth rose out of his Tomb, and told seve-1 to, ral remarkable Transactions, that to

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the World of Spirits.

And I might mention the Story, which Herachius tells, of a Woman, who continu'd a confiderable Time without any Sign of Life, which I think, do's evidently, and not a little, ferve my present Purpose, fince 'tis, with Infidels I'm now engag'd.

And many pregnant Instances might easily be produc'd from History, of Persons who have appear'd the Day after

their Decease.

Is it then any Wonder at all, that one, who in the whole Course of his Life did fo many Actions, which nothing fhort of a Divine Power cou'd possibly enable him to perform, who wrought Miracles, to attest the Truth of his Doctrine, which were fo furprizing, and so open to the View of his most implacable Adversaries, that Celfus himself has not the Face to deny, that they were true in Fact, tho' indeed he ascribes 'em to the Power of Infernal Damons, I fay, is it any Wonder at all, that so Divine a Person as, our Saviour was, shou'd have fomething that was remarkable in his Death, and that his Holy Soul, having freely, and ev'n chearfully left his Body for a Time, shou'd return to it, as foon as ever it had perform'd per

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Our Saviour has the following Words, No Mantakes it from me, speaking of his Life, but I lay it down of John 10.

my self, I have Power to lay it down, and I have Power to take it up again.

And perhaps the Reason why his Holy Soul made Haste, to leave his Body, might be this, that his Legs might not be broken, as those of the Thieves were, who were crucify'd by

his Sides.

Then came the Soldiers, and brake John 19.
the Legs of the first, and of the other, V. 32.
which was crucify'd with him. But when
they came to Jesus, and saw that he was
dead already, they broke not his Legs.

So that I have answer'd that Objection of Celsus, how will you perfwade us, that he cou'd foretell these

Things?

As for that other, How will you ever make us believe, that a Dead Person is immortal? We say 'twou'd seem no Wonder at all, if People wou'd but take us right, that he that dy'd was not strictly immortal, but he that rose from the Dead. Nay, we say, that our Saviour was not immortal, with respect to his Humane Nature, before his Body was separated from his Soul. For no Person

### Origen against Celsus.

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fon who is to dye, can properly be faid to be immortal, but then he's truly immortal, when he's for ever loos'd from the Bands of Death.

Rom. 6. Christ being rais'd from the dead, dies
V. 9. no more; Death has no more Dominion
over him; whatever some Persons may
affirm, who don't understand the
Meaning of these mysterious Words.

#### · CHAP. XV.

WHAT Celsus adds, is no less ill-grounded, than what goes before; What God, says he, or Demon, nay, what Man of Common Sence, will not take the most proper Methods that he can, to avoid the Evils he foresees will befall him, and especially, when he knows he can easily prevent 'em, if he will?

But Socrates was well-acquainted with the Nature of the Poyson, that was giv'n him, and if he had but follow'd the Advice of Crito, he had escap'd out of Prison, and secur'd his Person, from the great Inconveniencies, to which he was expos'd, and

yet

yet he chose rather to dye, than to act in the least unbecoming the Character of so Celebrated a Philosopher.

So Leonidas, the Lacademonian General knew very well, that he, and his Company shou'd dve at Thermopyla, yet preferring his Honour to his frail, and mortal Life, he said, "Come, "let us dine like those, who are to "eat their Supper with the Dead.

They who will take the Pains, to consult Historians, may find abundance of such Instances as these. What Wonder is it then, that our Blessed Saviour didn't use all possible Endeavours, to avoid those Evils, which he knew wou'd befall him, when a far inseriour Person, I mean the Apostle Paul, soreseeing what Things he shou'd suffer at Jerusalem, encounter'd the greatest Dangers, and sharply reprov'd the Cruel Kindness of those, who with Tears in their Eyes, endeavour'd to prevent him, from the happy Execution of his great Designs.

Nay, many at this very Day, who are not ignorant, to what dreadful Calamities the Profession of Christianity will expose 'em, and that if they wou'd openly renounce it, they shou'd be immediately discharg'd, and have their Goods restor'd; I say, many at this very Day, despise Life with all

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and yet 58 Origen against Celsus.

its native, and gawdy Charms, and embrace Death it felf, ev'n approaching to 'em, in the most frightful Shapes.

What Celsus adds, is as ridiculous as what went before, If, says he, Judas's Treason, and Peter's Denial of his Master were foretold by Christ, one wou'd think, they shou'd for that Reason, have had an Aweful Sense of His Divinity, and thereby have been effectually secur'd

and thereby have been effectually secur'd from offering such base Affronts, to their supposed Rightful Sovereign, and most

Liberal Benefactor.

But here Celsus, with all his Wifdom, do's unawares most grosly contradict himself, because if our Saviour was GOD as well as Man, then the Events of Things cou'dn't but exactly agree with what his Infinite Mind forefaw concerning 'em, and by confequence, the one must Unavoidably x betray, and the other by a fad, but Fatal Necessity deny him. If Matters cou'd have happen'd otherwise, if Judas hadn't betray'd, nor Peter deny'd him, being fusficiently forewarn'd of the Folly, and Danger of committing fuch horrid Crimes, his Veracity might eafily have been call'd in Question. For if our Saviour forefaw, as we say he did, that Judios fhou'd

shou'd betray him, he also foresaw that Corruption of his Nature, that that inclin'd him to his Treachery, and if he foresaw, that St Peter wou'd deny him, he also foresaw his Insirmity, that was the unhappy Cause of his committing so base a Crime, and this was consistent enough with his permitting him, to be surprized into a gross Act of S.n.

And what do's Celsu's Jew propose, I wonder, when he says, They betray'd, and deny'd him, throwing off all manner of Respect to him, whom they own'd to be their Lord, and Master? For I have already shown, that Judas himself, as vile a Wretch as he was, retain'd some respect for our Blessed Saviour, ev'n in that horrid Instant, in which he inhumanely betray'd him. And the like may be said of St. Peter, who, after he had shamefully deny'd him, went out, and wept bitterly; as St. Mathew acquaints us.

What the few adds is very ridiculous, and childish, If a Person, says he, do's once discover the Snares, that are laid for him, and detect his Adversaries, they commonly desist from their malicious Purpose. For the contrary is most evident, from the Experience of 19

all Ages of the World. Then as if he were drawing to a Conclution, he fays, We mustn't imagine, that these Things came e're the more to pass, because be foretold 'em, but rather infer from what I have said, that he never did foretell 'em. For 'tis absurd to suppose, that either Judas wou'd ever have betray'd, or Peter have deny'd him, had they been forewarn'a, and appriz'd of his Prediction.

But fince I have already overthrown the Principles, on which his Discourse is founded, the Conclusion which he draws, viz. We must imagine, that these Things came to pass, because he foresold 'em, must fall to the Ground of

Courfe.

We fay the Events happen'd, as Things in their own Nature possible, and fince they came to pass, we see the Predictions verify'd. For the Truth or Falthood of Prophecies is best known by the Event. Therefore what he fays, viz. That they didn't come e're the more to pass, because he foresold 'em, but we must rather infer from what I have said, that he did never foretell 'em. For 'tis absurd to suppose, that either Judas wou'd ever have betray'd, or Peter have deny'd him, had they been forewarn'd, and apprized of bu Prediction. This I say, is most apparently

parently false, and his Inferences are

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Then he fays, that If our Saviour was GOD, and really foresold these Things. as You are apt to imagine, they must necessarily come to pass, so that a God is Suppos'd to force his Disciples to be wicked, with whom he feemingly express'd fo endearing a Familiarity, when on the contrary, he of all Persons sbou'd have been highly ferviceable to all Mankind, and especially to his intimate Acquaintance, and might have had so much Policy, one would think, as to affect those Persons, who espous'd his Caule. Besides is it ufual, for. Men to betray their Friends, to whose Table they are welcome, and where they are civilly, and perhaps very plentifully entertain'd? Tet here no less a Person than a GOD is suppos'd to be betray'd. Nay, a GOD ( which greatly aggravates the Matter ) is suppos'd most grosty to intrench on the facred Laws of Civility, and common Friendsbip, and by his Divine Prediction, to make his Disciples themselves turn Traitors, and Cowards.

I shall return an Answer to this long Invective, rather in Compliance with the strict Injunctions, that are laid upon me, than for the sake of any Force, that I discern in the Obje-

ction.

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Celsus entertains a fond Conceit, that whatever is foretold by a GOD, do's therefore come to pass, because

it was foretold by him.

But here I must beg Leave to differ from him, and am; I confels, of the Opinion, that he who foretells Future Events, isn't properly the Cause of their Coming to pass, at the predicted Time, but that on the contrary, he foresees, that Things will happen so or fo, whether ever they be foretold or not. And I don't think that his Præscience, ev'n upon the Supposition that he's GOD, do's in the least interfere with the Possibility of Future Events to happen, or not to happen, according to the natural, and regular Course of Things, as if barely on that Account, they must infallibly answer his Prediction.

CHAP.

# CHAP. XVI.

HERE I might produce Abundance of pregnant Instances, from the Sacred Scriptures, and from the Histories of the Greeks themselves, to shew, that Future Events are not |x owing to Predictions, but fall out always in fuch a Way, as perfectly agrees with the Liberty of the Humane Will. And either my Notion of this Matter is just, or what the Greeks call der how, will be no Sophism at all, tho' the contrary be very apparent, to any Learned, and Judicious Person.

To render this Matter as intelligible as may be, I shall instance in the Prophecies concerning Judas, which the Sacred Scriptures do furnish us with, and shall produce one remarkable Instance of the Truth of my Assertion, from the History of the Greeks, viz. The Answer of the Heathen Oracle to Laims.

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64 Origen against Celfus.

By the Way, I shall here take it for granted, that the Oracle was true, since I think, I may make the Supposition, without doing the least Prejudice to the Subject, which I have now in Hand. The Author of the Hundred and ninth Psalm, speaking in the Person of our Blessed Saviour, has the following Words, concerning that Traitor Judas, Hold not thy Peace, O God of my Praise, for the Mouth of the Wicked, and the Mouth of the Deceiful are open'd against me. And if you take diligent Notice, you'l find, that throughout the Psalm, the Prediction must be understood, in a Sence consistent with the Crime of

the Traitor, and his deserving all

those heavy Curses, that are there mention'd by the Psalmist.

ibid. 16. Let 'em fall upon him, says he, by a Spirit of Prophecy, because he remember'd not to shew Mercy, but persecuted the poor and needy Man, that he might ev'n slay the broken in Heart. 'Tis plain, he might, if he wou'd, have remember'd to shew Mercy, and was not forc'd, to persecute the poor, and needy Man, tho' he misemploy'd that Power, which God Originally gave him, and actually betray'd his Master, and so render'd himself most justly obnoxious to those dreadful Curses,

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Curses, which are mention'd in that

famous Prophecy.

And as for the Answer, that the Oracle return'd to Laius, which I mention in Favour of the Greeks, 'tis related by one of their Ancient Tragadians to this Effect.

Seek not vain Man in Spite of Destiny, The blessed Fruit of Marriage to enjoy, Too soon alas! thou'lt find it prove thy Bane, For he who to thy native Heat his Life will

With Death it self shall ill-require thy Pains, And dreadful Mischiefs on thy Housbold

(bring.

Here 'tis plain, that Laius was under no Necessity of begetting an inhappy Son, but if due Care were wanting, a Tragical Scene wou'd present it self, and Oedipus, and Jocasta, and their two Sons, wou'd suffer all those grievous Calamities, which as the History acquaints us, did afterwards befall 'em.

The same Sophism is frequently made Use of as an Argument against taking Physick, for the Recovery of our Bodily Health, and Strength; If God has decreed, says one, that I shall be effectually cur'd of my Distemper, I shall certainly recover my former

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# 66 Origen against Celsus.

State of Health, whether I use any Remedies or no; and if he has decreed, that I shall not be recover'd from it, whatever Medicines I may take, 'twill infallibly remain upon me, therefore whether he has decreed my Recovery or not, the Endeavours of the Physician are equally, that is to

fay, entirely useless.

And the Sophism in the Case of Laiss, is very Comical, and runs after the following Manner, If the Fates have decreed, that I shall have a Son, I shall certainly have him, whether I am ever concern'd with any Woman or no; and if they have decreed, that I shall never have a Son, I shall never have one, whether I live in the Use of Means or no; and therefore whether they have decreed, that I shall have a Son, or have determin'd the contrary, no carnal Copulation will ever have the desired Effect.

But as 'tis highly abfurd to refuse Phytick, which is the usual, and proper Method, for the Recovery of our Boddy Health: So 'tis no less absurd, to abstain from Carnal Copulation, if a Person be desirous of a Child, since 'tis the ordinary, and proper Method of Humane Generation.

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These Things I mention, because the profound Celjus has the following Words, If Christ was God, and did really foretell these Things you talk of, they must infallibly come to pass, as the predicted Time. For I deny, that they must Necessarily come to pass, since 'twas possible for 'em to have had a quite contrary Event. But if he only means, that Divine Præscience do's, in some fence, necessitate the Event, I readily! grant it, and this I think, I may vigoroully maintain, and at the fame Time affert, that 'twas very possible, that Matters might have happen'd otherwife. But I think, he's far from proving what he boldly afferted, viz. That on the Supposition of the Divine Prascience of our Saviour, 'twill Naturally follow, that he made his Disciples turn Traitors, and Cowards, and fo was justly chargeable with their aggravated Guilt.

'Tis true, that fince the Heart of Judas was, as it were, Open, and Transparent to his All-piercing Eyes, our Bleffed Lord was fully apprized of the Hellish Design, which he had formed, and plainly perceived, that the Respect which he had for his Master, was not sufficient, to secure him, from the Fatal impression of a coverous Disposition. This made him say those Words, with an Eye to Judas, he that dispets his

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# 68 Origen against Celsus

his Hands with me in the Dish, the same

(ball besray me.

Take Notice farther of the Absurdity, and Falshood, of what Cellus says, 'Tis unusual, says he, for Perfons to betray their Friends, to whose Table they are welcome, yet here even a God is supposed to be betray'd.

On the contrary, 'tis too well known, that Persons, who have been engag'd, by the most Sacred, and endearing Tyes, have often and most shamefully betray'd their intimate Friends, and liberal Benefactors.

The Histories both of the Greeks, and Barbarians do furnish us with abundant Instances of the fore-men-

tion'd Practice.

This is what the famous Poet, who dwelt at Paros, and is so much admir'd for his Iambick verses, reproaches Lycambe with. For speaking of his intrenching on the Laws of civil conversation, he says,

Archi- Thou hast dissolved the Sacred Band of lochus Friendsbip, and art Notoriously guilty of

the basest Treachery.

But for the fuller Confirmation of my Argument, I shall refer the Reader to them, who have apply'd their Minds, to the Study of History, both Sacred, and Prophane.

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Origen against Celfus.

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Then Celsus, as if he had undeniable Arguments, for what he offers, has the following Words, Nay a GOD (which highly aggravates the Matter) is supposed, to intrench upon the Rules of Civility, and common Friendship, and to make his Disciples turn Traisours, and Cowards.

But this is more than he can ever prove, unless we must allow the Confequence, which he draws, to be Natural, and just, which I am sure is so very weak, that any Child almost wou'd see thro' it, and be ready to expose it.

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CHAP. XVII.

23

THEN says Celsus, If your Saviour suffered freety, in Obedience to his Heavenly Father, 'tis plain, that since you say that he was GOD, and that his Sufferings were entirely voluntary, you must acknowledge, 'twas impossible, that in the midst of his supposed Agonies, he should have had so quick a Sense of Pain.

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Origen against Celsus.

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But here, tho' he don't perceive it, his Words imply a plain, and very gross Contradiction. For he will not deny, that our Saviour fuffer'd freely, in Obedience to his Father, and then certainly he must feel some Pain, which is inseparable from the Notion that we have of Suffering; fince 'tis very ungrateful to Flesh and Blood, as he can't but know, and is not easily reconcil'd, ev'n to the calm Dictates of impartial Reason. And if he thinks that all Sence of Pain is immediately excluded, where there is a partial, or ev'n an entire Confent of the Humane Will, why do's he acknowledge that our Saviour ever suffer'd? In Truth he hadn't refembl'd us in all Things, Sin only excepted, had he affum'd the Humane Nature, without those many Infirmities, and Miseries, which are its common, and almost inseparable Attendants.

So that after his Voluntary Incarnation, he was under some Sort of Necessity to suffer, and in some Respects, the Calamities to which he was expos'd, were occasion'd by the Malice, and unwearied Endeavours of his cruel Enemies.

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And, indeed, as I have already shown, if he hadn't giv'n his Confent, it had been impossible, that One who was GOD as well as Man shou'd suffer, but he wishingly, and ev'n chearfully embrac'd the most painful, and shameful Death, from a deep, and most affecting Sense of the vast Advantage, that wou'd redound from it, to a degenerate World.

Then Celsus granting what he wou'ct feem to deny, has the following Words, Pray why do's he make such horrid Complaints, and so earnestly desire, that his Sufferings may be prevented? For he lays, Father, if it be possible, let this Cup pass from me.

But here Celfus do's plainly, and little discover his impotent not a Malice, against the Blessed Founder of our most Holy Religion. For instead of admiring the remarkable Integrity, which appears in the Writings of the Evangelists, ( who might, if they had pleas'd, have omitted this Passage, which he thinks do's make so much for the Interest he espouses, but induc'd were by feveral very urgent Motives, to relate it ) I say instead of admiring the Sence

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the remarkable Integrity, which appears in the Writings of the Evangelists, he takes their Words in a Sence, in which they never understood 'em, and adds some Things, that are owing to his own Invention. and takes no Notice of what immediately follows, from whence he might have learn'd, how fubmissive our Saviour was, to the All-difpofing Will of his ETERNAL FA-THER. Nevertheless, says he, not as I will, but as thou wilt. And Cellus feems to have never read those other Words, ( which plainly shew, how submissive a Temper our Blessed Lord discover'd, under all the grie-vous Calamities, which his Father was pleas'd to bring upon him, ) I mean those Words of St. Mathew,

Mat. 26, Nevertheless if this Cup cannot pass V. 42 from me, not my Will, but thine be done.

Here Celsus acts the Part of those, who horribly pervert the Scriptures, and are not asham'd, to do it in the most open Manner.

Our Adversaries frequently take
Notice of those Words, I kill, and
Deut. 32 reproach us with 'em, but they willV. 29. fully overlook the following Words,
I make alive, which Passage of Scripture

ture plainly intimates to us, that the God do's destroy all them, who live in a Course of Rebellion against him, and are horrid Plagues to their Native Country; yet at length he will make 'em Partakers of a Spiritual, and Glorious Life, such a one as will make 'em trample upon this lower, and perishing World, with the greatest Disdain imaginable.

They take Notice of those Words,

I will smite him, but the following Isa. 57,

Words, I will heal him, are wholly V. 17.

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Here God is represented to us, as afting the Part of a most Skilful Physician, who makes grievous, and often deep Incisions, into the Flesh of his Patients, not with a Design to do it any Prejudice, or put 'em to any needless Pain, but to remove the Cause of their Bodily Indisposition, and that which keeps them in a low, and langushing Condition.

They take Notice of those Words, He makes fore, but those Words, and binds up, are not inention'd by 'em.

So Ceisus dwells on those Words of our Saviour, Fasher, If it be possible, let this Cup pass from me; But don't mention the least Syllable of the following Words, which plainly discover the entire Resignation of our

### 74 Origen against Celsus.

Bleffed Lord to his Father's Commanding, and all-difpoling Will.

Here a large Field of Discourse presents it self, which wou'd be of considerable Service, to those, whom St. Paul calls perfect, We preach Wisdom, says he, to them that are perfect.

But this I shall referve to a more convenient Season, and a more proper Place, and only perhaps just touch upon it, as I pass along.

I have already, and I think more than once observed, that sometimes our Saviour's Expressions must be understood of the Person of the aby. the first born of the Creation, as for Instance, when he says, I am the Way, the Truth, and the Life, and sometimes must be restrained to his Humane Nature, as when he says, Te seek to kill me, a Man that has sold you the Truth, which I have heard of God.

So in the Case which is now before us, we must understand him speaking as a Man, discovering at once the Weakness of the Flesh, and the Willingness of the Spirit, the former in those Words, Fasher if it be possible, let this Cup pass from me, and the latter in those Words, Ne-

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wertheless not my Will but thine be done. And 'tis observable, that he begins with those Words, which are a plain Indication of the Weakness of the Flesh, and concludes with those, which discover the Willingness of the Spirit, and the latter are oftness repeated by him.

Besides, 'tis worthy of our Notice, that he don't absolutely pray, Les this Cup pass from me, but expresses a most profound Submission to his Father's Will, in the following Words, If it

be possible.

I am not insensible, I confess, that some interpret those Words after the following Manner, that our Saviour forefeeing what Calamities wou'd befal the City of Jerusalem, and not only to but the whole Nation of the Jews, on the Account of that unjust and barbarous Treatment he shou'd meet with at their Hands, had fuch a tender Compassion, for this finful, and miserable People, that he desir'd to be excus'd from Suffering, that he might prevent 'em, from being forsak'n of God, and expos'd to those threatning Calamities, which he had in View.

"And then 'tis as if he had faid,

"fince the Jews, upon my Suffering,

"will be fadly left by that God, who
once

"once took 'em into his special Pro"tection, and put 'em under so happy
"a Government, as that of a Theorraey,
"I desire, if it be possible, that this
"Cup may escape me. "Besides if our Saviour's Sufferings put him to no Pain at all, as Celjus wou'd fain have us to believe, it was impossible they shou'd, upon our own Hypothesis; I shou'd be glad to know, how he cou'd set his Followers a bright Example, of Patience under the most grievous Sufferings, for the Sake of their most Holy Religion.

#### CHAP. XVIII.

THEN Celsus's Jew accuses our Saviour's Disciples of Imposture, Ton impose on us, says he, with a Company of Old Wives Fables, and han't the Sence, to give 'em the least Colour of Reason, to recommend 'em to the World.

To this I answer, the Evangelists cou'd easily have omitted these Things, if they had pleas'd, and then there had been been no Room for this horrid Slander. For how cou'd our Enemies, unless they wou'd invent Fictions, out of their own fruitful Brain, reproach us, with such, and such Expressions of our Saviour, during his most bitter Passion, if the Evangelists had suffer'd 'em, as it were, to sleep in an eternal Silence?

And Celfus wasn't fenfible, that 'twas morally impossible for 'em, to allow 'emfelves to be tamely deluded, in the Affair of the History of our Bleffed Saviour, fo as to be prevailed with, to look upon him to be no less than a God, and the very Perfon that was fo frequently, and fo expresly Foretold by the Jewish Prophets, and at the fame Time be convinc'd in their Consciences, that all that they writ concerning him (at least what feem'd to favour him) was made up of Fictions, that were entirely owing to their fruitful, but unhappy Invention.

But 'tis plain, that either they were Men of Integrity, and publish'd nothing, but what they firmly believ'd was true, or else their Gospels are fill'd with trifling Fictions of their own, and by Consequence, they cou'dn't possibly be perswaded in their Minds, that

our Saviour was a GOD.

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Then Celsus's few afferts, That ev'n some of the Christians, (like Men that are intoxicated by the Fumes of Wine, and don't mind at all what they say, or do) have alter'd the Original Text of the Gospels, so that they may admit of various, and almost infinite Readings. And this, I suppose, they did out of Humane Policy, that when we press'em home with an Argument, they might have the larger Scope, for their Prissul Evasions.

But for my Part, I confess, I know no Changes, that the Original Text of the Gospels has ever undergone, unless by Means of the Followers of Marcion, Valentinus and Lucian. Besides 'tisn't fair at all, to charge such a Thing as this upon the Christian Religion, as a Crime, and unworthy of its pretended Purity, but those Persons who were concern'd in the Fact, ought by all the Laws of Justice to answer for it.

And as 'tis no folid, tho' a plaufible, and popular Argument, against the Heathen Philosophy, that Sophists, Epicureans, and Peripateticks have us'd their utmost Endeavours, to delude the World, with their false, and dangerous Opinions: So 'tis no convin-

cing

cing Argument against the Truth of the Christian Religion, that some Persons have had the horrid Impudence to corrupt the Gospels themselves, and so have giv'n an unhappy Rise to numerous, and most impious Heresies.

### CHAP. XIX.

THEN Celsus's Jew finds Fault with the Christians again, for misapplying, as he fondly imagines, the Scripture-Prophecies to our Blessed Saviour. But I think, I have spoke sufficiently to this Point already.

Besides, if the Conviction of his Reader was the End which he propos'd to himself, he ought to have giv'n us a Key, for the right understanding of the Jewish Prophecies, and might have offer'd, one wou'd think, some solid Reasons, why they can by no Means be fairly accommodated to our Saviour, and really he needn't have been so sparing of his Time, and Strength, in examining a Matter of such vast Importance, and especially, since

fince he confidently affirms, that there are Abundance of Persons, to whom the Prophecies might more fitly be

apply'd.

But Celfus, it feems, isn't fensible at all, that the fuch extravagant Discourse as this might become one, who is an utter Stranger to the Prophetick Oracles; yet 'tis very improper, to come from the Mouth of any rational,

and fober Jew.

Indeed, a Person of the fore-mention'd Character, will do what lyes in his Power, to evade the Interpretations of Scripture, which we Christians give, but he'll never grant what Celsus says, viz. That there are Abundance of Persons, to whom the Prophecies may more fitly be apply'd, than to our Blessed Saviour.

I have already observed, that the Prophets speak of a twofold Coming of the Messiah, so that 'tis needless for me, to answer the pretended Jew, when he says, The Prophets represent the Messiah, as a mighty Prince, and

Soveraign of the Universe.

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But he oughe to product tome In hances of the forced Interpretations, which he sales of and the Marks of many X Zee the NA H Th do fo much difgust him, and ier its see, what ir is, that he has to offer against us; HAT herailds, that God never VI defign'd to bring fo greated Blaque spon the World; las the Librift lan thelia gion, do's ftrongly favour of hire Mas lice of an inveterate Jew, who supplies his Want of Reason, by a vast Stock of Impudence, that he has always by bim. But I defy Cellida and the Men in the World, to prove, that a Doctrine, introduc'd by one, who reclaim'd to many Perfons, from the molt scandalous Vices, and effectually engag'd 'em, to enter upon a virtuous Courte of Life, did deferve fo fcornfulsa Title, as that which the Jew bettows upon our Holy Religion, and ones the World, or when a che fame

cy, Wo one, fays he, but a delablishin, would take your Sawour toobs God, on the Son of God, who instead of carrying the ameful Stamp of Divinity total attribe Marks of Infamy and Different and tespecially focus this Dustrines is enamined.

# Origen against Celsius

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tirely bush on some forc'd, and ev'n ridiculous Interpretations of Scripsure.

But he ought to produce some Instances of these forc'd Interpretations, which he talks of, and these Marks of Insamy (as he thinks) which do so much disgust him, and let us see, what it is, that he has to offer against us, that so the Christians might return him a satisfactory, or at least a sufsicient Answer, if they thought the Matter did require it.

He fays, That as the Sun, enlightning every Thing by its piercing Rays, do's immediately discover it self to m, by the glorious Light, which it transmits, over the whole Sphere by turns: So your pretended Seviour, had he been God, or the Son of God, wou'd have resemble that glorious Luminary.

This we fay, believe, know, and can prove, he did. For when he came into the World, or which is the fame Thing, when the Sun of Righteourness did but begin to shine, and its dazling Rays were intercepted, by a dark, and fullen Cloud, Justice seem'd to regain its native Seat, the Neighing of Horses, the Clashing of Arms, and the piercing

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the piercing Groans of Sicky and Wounded Persons were heard no more; but a wonderful, and happy Calm succeeded the late dismal Confulions. The All-wife GOD to order'd Matters, that he prepar'd the -Way, for the Success of the Gospel. by fubjecting entire Nations to the Romen Empire, that fo our Saviour's Apostles might not be hinder'd, as otherwise they might have been, in observing the Orders, which their Bleffed Lord had giv'n 'em, to teach all Nations. For how wou'd this have been practicable, (I wo'n't fay eafy to be done) if People of different Countries had liv'd under Princes of their own, had wanted a mutual, and fair Correspondence, and had not liv'd under the Jurisdiction of the Roman Emperors.

'Tis very well known, that our Saviour was born, in the Reign of the Emperor Augustus, who brought the greatest Part of the World under the Roman Yoak, and made Mankind, almost, as it were, one Body

Politick.

This manifestly, and greatly conduc'd to the Spreading of the Gospel, not only, as it laid a Foundation for a Freedom of Commerce, but also as it happily prevented those dread-

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## 34 Origen against Celsus.

ful Wars, which, we have Reason to believe, wou'd unavoidably have happen'd, if all the Nations of the Earth hadn't been united, under one common Empire. For before the Reign of Amuftin, the Athenians wag'd War with the Reloponnesians, and many Paralled Instances, if it were needful, might cafily be produced from Histoary. And the friet, and most peaceful Religion, which the Christians embrace, wou'd never; in all Probability, have been testablish'd in the World, as, Bleffed be God, it is, if our Saviour hadn't been leafonably born, in a Time of profound, and universal Tranquility.

Then Celsus says, That the Christians are guilty of wretched Sophistry, when they have the Considence to say, what he, whom they affirm, to be the Son of God, was the VERY ETERNAL WORD. And he thinks this is unanswerable.

Pecause (says he) instead of that Pure, and Holy Word, which we expected they would give us an Account of, they only tell us of a miserable Man, and scandalous Wretsh, that ended his Days upon a Gross, which was certainly the most shameful, as well as painful Death,

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Death, that he sou'd possibly have suf-

But this Objection has been already answer'd, and I have plainly shew'd, that The First-born of every Creature was pleas'd to assume a Human Body, and Soul, that at the Creation of the World, God gave a positive, and strict Command, and the Person, who was concern'd in its honourable, and speedy Execution, was no other than the LIVING, and CO-ETERNAL WORD.

is to talk to a pretended Jem, I shall quote a Passage out of the Old Pesta ment, viz. He sent HIS WORD, Pal, 107, and heard em, and delivered em from V. 200 sheir. Destructions.

What Celfus adds, in the Person of a jew, That if this was the Word, that was the Son of God, we heartsly agree with you, is more than I ever heard any few acknowledge, tho' I have frequently convers'd, and disputed, with their most Celebrated Doctors.

Blessed Saviour was no Magician, nor Vile Impostor, and I don't think fit, to imicate Celsus, in his frequent, and ridiculous Tautologies:

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#### CHAP. XXI.

ET us fee now, what he has to fay, against the Account we have, of the GENEALOGY of our SAVIODR.

Here one wou'd think, he might feasonably have mention'd the Disputes that the Christians themselves have often had, by reason of the seeming Disagreement, that there is between the several Evangelists, in this important Affair. But with all his prosound Knowledge of the Mysteries of our Holy Religion, he hadn't so much Policy, it seems, as that wou'd amount to.

He lays, This Genealogy, which, it feems, is orderly trac'd up, to the reputed Parent of Mankind, and according to which your pretended Saviour was of the Honourable Line of the Jewish Kings, was a fine Invention, to proture him greater Kindness, and Respect, from those weak Persons, who wou'd be so credulous, as to take any Notice of him.

And (fays he) 'tie a listle and indeed (but the Christians can soullow any Thing) that the Carpenter's Wife was descended, from so Noble a Race, and, which is more unaccountable, that she her self show'd know nothing of the Matter.

But pray what's this to the Affair in Hand? Suppose she was ignorant, that she came from a Noble Family, what I beseech you, can you infer from thence, to the Prejudice of Christianity? Might it not be true, that she was remotely descended, from the common Parents of Mankind, and more immediately from the Kings of Judah, whether she knew it, or no

And perhaps Celfus thinks, that all the Ancestors of a Person, who is oppress'd with Poverty, must of Course resemble him in Condition, and that all the Ancestors of a King did infallibly attain to Royal Dignity. But 'twou'd be Loss of Time, to return an Answer, to such ridiculous Discourse as this. For the Age in which our Lot is cast, will surnish us, with innumerable Instances of Persons, who scame of a Rich, and Noble Family, and yet by some unhappy Accident, or other, were soon V 4

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reduced to a much meaner Condition, than that of the Virgin Mary, the Mother of our BLESSED LORD and on the contrary, they whole Outward Circumstances were former ly very inconfiderable, have been advanced, by fome Sudden, and Remarkable Turn of Providence, to the Highelf Bitch of External Grandeur.

in Hand? Suppose the was ignocant , that the come was a North

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Christian wast it not be true, the con IXX X remed A H 201. no

HEN he asks, in his Cavilling Way, Pray what did your Jelus even do, that was truly Great, and any War Worthy of a God? Did he baffle bie Enemies, and disconcers their moft Politick Meafares ?

De nu To this I answer, that we are told in the Gospels, that the Earth shook, the Rocks were rent, the Graves were open'd, the Vail of the Temple was rent in two, the Sun fuffer'd an Eclipse, and the Earth was cover'd with thick Darkness, ev'n such as might be felt, Thete were some of the Aweful Circumstances, that attended the most bitter Possion of our Bleffed Lord. And I think, Cellus wou'd have discover'd much more of an ingenuous Temper, if instead of relying on the Authority of the Evangelists, only when they offer any Thing, that makes, as he thinks, for the Cause, which he espoules, he had either wholly rejected the Gospels, or elfe wholly admitted 'em, and had but thankfully admir'd the Amazing Condescension of the ETERNAL W. O. R. D. who willingly became Uncarnage, with other great Delign, to recover a Degenerare Worlded from the fad Ruines bhotheir Birit, Apo-Poets. How yor for once, well-east Another very confiderable Circum-

france, that makes for the Honour of our Bleffed Savour is this? viz. That eyen, at this Distance of Time, His NAME has such an Admirable Virtue, that it infallibly, and cassly cures the most dangerons Distempers, both of Body, and Mind. And as for the Sympathy, which the Sun, if I may so say, discover'd, when the Sun of Righteousness it self was suffering a more dreadful Eclipse, which happen'd in the Reign of the Emperor Tiberius; and as for the stupid Earth, which trembl'd, when the God of Nature

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#### 90 Origen against Celsus.

Nature groan'd, and was ready to expire; We have the concurring Testimony of Phlegon, if I mistake not, in the Thirteenth Book of his Chromicon.

Then the Jew, thinking to ridicule our Saviour, quotes those Words of Baschus in Europides.

Euripid, Bacc. Heaven for my Refene daigns to interpole.

But here in the first Place, I can't but make this obvious Remark, that the Jews, of all People in the World, are least fond of the Heathen Poets. However for once, we'll suppose our Jew, to differ from all his Country-men, and to express a singular Affection, for the Learning of the Greeks. And I ask him, whether, according to the Rules of any Logick, that he ever read, it ev'n feems to follow, that, because our Savious didn't avoid his Sufferings, he couldn't have freed himself from 'em, if he pleas'd.

I think, he ought much rather to believe, what is related to us in the Acts of the Apostles, that an Angel shook off St. Peter's Chains, and deliver'd him from Prison, and that Past and

Silas,

silas, who were put into the Stocks, at Philippi, a City of Macedonia, escap'd out of Prison by a Miracle, and much more wou'd the Power of God have been engag'd, to preserve our Saviour, from the grievous Sufferings, which he underwent, if the Decrees of Heav'n, and the Reason of Things hadn't conspir'd, if I may so say, to render 'em most highly necessary.

For ought I know, Celfus wou'd be ready to ridicule those Stories, or perhaps might never take the Pains to read 'em, since in all Probability if he had ever minded 'em at all, he wou'd presently have resolv'd 'em, as he do's our Saviour's Miracles, in-

to the Power of Magick.

Then Celsus has the following Words, The Person that condemn'd your Pretended Saviour, didn't endure a Punishment, comparable to that of Pentheus, who was deprived of his Senses, and torn to Pieces.

But he's so horribly ignorant, as not to know, that Pilate, consider'd in his Publick Capacity, was not so properly concern'd, in Condemning our Blessed Saviour, as the whole Body of the Jewish Nation, which,

#### Origen against Celsus

we see, is for that Reason dispers'd, over the whole habitable World, and suffers a far worse Distraction, than ever Pentheus did.

But why do's he make no Mention at all of the troubletome Dream, that the Wife of the Roman Governor had, infomuch that the faid to her Hussmark band, Have thou nothing to do with V. 19. that just Man; for I have suffer'd man; Things this Day in a Dream, because of him.

Then he leaves out those Things, that are evident, and remarkable Proofs of the Divinity of our Saviour's Person, and Commission, and takes Abundance of Pains, to dress up the LORD of GLORY in a Fool's Coat, by the disadvantageous, and lucicrous Relation, which he gives, of the horrid Affronts, that were offer'd him, viz. The Scarlet Robe, that they put upon him, in a Way of Mockery; the Crown of Thorns, that they put upon his Head, and the Reed, that they put into his Hand.

But it may not be amis, to ask you the following Question, From whence cou'd you learn these Things, but from those very Gospels, which you take the Liberty to reject at Pleajure? And if this be the true State

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of the Case, how comes it to pass, I be seech you, that such Persons as you are can take Occasion, to reflect upon our Saviour, from those very Passages of Scripture, which, as many others, with great Reason, judge, do leave an Eternal Brand of Insamy on those, who had the horrid Impudence to insult him?

I think, you shou'd rather admire the Remarkable Integrity, which appears, in the Writings of the Evangelists, and be fill'd with a Holy Awe, when you consider the Amazing Condescention of the Blessed Jesus, who seal'd his Doctrine, with his most precious Blood. For we have no Account, that, after the Sentence of Condemnation was pass'd upon him, he made the least Complaint, or ever utter'd a Word, that ev'n seem'd to be unworthy of the Greatest Hero, that the World cou'd ever boast of.

Then Celfus fays, One would think, that now, if ever, he had a fair Opportunity, to give full Proof of his pretended Deity, and in the Face, if I may so say, of the whole habitable World, to be revenged of the Jews for the base Affronts, which you scewere offer'd, both to him, and to his Dearly-belov'd, and Highly-honour'd Father.

### 94 Origen against Celsw.

But here I ask those of the Greeks, who believe an Over-ruling Providence, and grant that Miracles have been wrought, Pray, why don't the injur'd Deity take that Advantage (as on your Hypothesis he might easily do) which is plainly giv'n him, by those innumerable, and great Affronts, which are daily offer'd him, by the bold Affertors of a Blind Fatality.

And when they return an Answer to this single Question, all the Arguments, which they bring, may easily

be retorted on themselves.

#### CHAP. XXIII.

HEN fays the pretended Jew, What! Shall we say, that this vile Fellow that was srucify'd s'other Day had

Hom. II. Such Blood, as from th' immortal God do's

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This we must suppose to be spoken by him, in his usual Way of Banter, which seems to me to be his peculiar Talent.

But I shall show, that the Evangelifts, who relate these Matters, with a becoming Gravity, and prudent Care, have left behind 'em a true, and fufficient Account, of the most considerable Passages, that occur'd, let Celjus say what he pleases, to They acquaint us, the contrary. that the Blood, which flow'd from our Saviour's Body, was not fabulous, like that, which Homer speaks of, but that foon after he expir'd, One of the Souldiers with a Spear pierc'd John 19. his Side, and forthwith there came out V.34, 35. Blood, and Water, and he that saw it bare Record, and his Record is true, and he knows that he fays true.

In Dead Bodies, 'tis common for the Blood to stagnate, and we don't use, to see Water trickle down from the Veins; but when our Saviour was dead, Water, and Blood slow'd from his pierced Side, in a præter-natural Way. And if instead of putting an improper, and forc'd Sence, upon some Passages in the Gospels, and thereby seeking all possible Occasion, to reproach our Saviour, and his Followers, one wou'd but dili-

gently

Origen against Celfus.

gently, and impartially confider the trange Events, which are there related, one might early perceive, that the Centurion, and they who were fat to watch the dead Body of our Saviour, (who had been Eye-Witnesses of the Earth-quake, and many other furprizing Accidents, that happened at that Time) were struck with all

Mat. 27. unufuel Terror, and faid, Truly this V. 54 was the SON of GOD.

> Then our Bigotted Adversary, who only reads the Gospels, with a De-fign to pick up fome Scraps of em here and there, which, as he fondly imagines, do make for the Interest, which he espouses, ridicules our Saviour, on the Account of the Gall, and Vinegar, that was giv'n him to drink.

He was fo very thirfty, fays he, that he greedily drank off the bitter Draught. In antwer to this, I might easily show, that that Action of our Saviour will admit of an Allegorical Sence, and must by no Means be confind to the bare literal Interpretation of the Words. But I choose as prefent to return a more general Answers to this vile, and notorious Calumny, west That this Relation of the Evangelists exactly agrees, with what was foretold,

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told, under the Old - Testament - Dispensation. For in the 69th Psalm, The Messiah is brought in speaking the following Words, They gave me also Gall for my Meat, and in my Thirst

they gave me Vinegar to drink.

Now let the Jews acquaint us, who it is that the Prophetical Pfalmit fpeaks of, and name any other Perfon, recorded in any History, whether Sacred, or Prophane, who had Gall, and Vinegar, giv'n him to drink: or, let 'em freely acknowledge, that what is here related was predicted, as what wou'd certainly befall that Person, whom we believe to be the TRUE MESSIAH, and then we come upon 'em, and ask 'em this natural Question, how comes it to pass, Gentlemen, that you shou'd be so loth, to see TOUR OWN PROPHECIES accomplish'd, for which you have deservedly so profound a Veneration?

And methinks, an impartial Enquirer into Truth shou'd scarce need any other Argument, to convince him, that our Bleffed Saviour was the Person, who was all along foretold, than this, that in him all the Jewish Prophecies concerning the Mes-

hab were so exactly fulfill'd.

CILAP.

# Origen against Cellus.

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# CHAP. XXIV.

who is is that one trot remeal Plainigh

beaks of, and many say other Per-HEN Celsus's Jew addresses himself to us, in the following Words Do you really believe ( ev'a you who are fo apt to swallow any Thing. that is propos'd to you, by some People, bow ridiculous foever it may be ) I far, do you really believe, that we do ill, in not acknowledging your pretended SA-VIOUR to be GOD, and not looking upon him, as one who facrific'd his Life, for the General Advantage of the Humane Race, with this great Defign, among others, to fet us a Bright Example of Patience, under the afflicting Hand of Almighty God. And methinks, an

To this I answer, that we justly blame 'em, because tho' they were born, in a Land of Light, and educated in the Knowledge of the Law, and the Prophets, which shou'd have been School-Masters, to have brought 'em unto Christ, they can't answer the

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the folid Arguments, which we bring against 'em, and yet will obstinately persist in their wretched Unbelief, if the Grace of God don't feafonably. and remarkably interpose in their Behalf.

Farther, we have great Caule to blame em', because they will not see that the numerous, and great Advantages, which the Followers of our Bleffed Lord did most certainly reap, from the Heavenly Instructions which he gave 'em, were an undeniable Argument, that he affum'd Humane Nature, with akind, and generous Intention, to promote our common Interest, and 'twas not his Defign at his first Appearance in the World, immediately to diffribute compleat Rewards, and inflict the severest Punishments on Men. according to their good or bad Behaviour, but to have his Dostrine publish'd to the most distant Parts, as the Prophets had most expresly foretold, and to that happy End to accompany the Preaching of the Apofles with an irrefiftible Power.

Farther, they justly incur our Cenure, by refusing to believe his Miracles, which fo evidently carry'd with 'em the Stamp of a Divine Authority, and laying, That he cast out Devils, by Bel-

woud, the Prince of Devils.

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#### Origen against Celfus.

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Laftly, We think they render'd themselves highly obnoxious to the just Vengeance of Almighty God, by treating him as a Slave, and a Vagabond, which was an odd Requital of the Kindness, which he show'd 'em, in causing the Gospel to be preach'd, to every City, and Village, throughout the Land of Jades.

For there was nothing mean, or in any Respects unworthy of his Character, in all the fad Fatigues which he underwent, but on the contrary, 'twas a great, and highly Henourable Action, truly, and every Way worthy of an incarnate God, to give wholesome Precepts, with a liberal Hand, to such Persons, as were capable, of receiving Instruction from him.

What Celsus's Jew adds, is most notoriously salle, Not being able, says he, during the whole Course of his Life, so much as to prevail with his own Disciples, to adhere to him, he was at last very severely punish'd, as I hope all the World is by this Time sufficiently inform'd.

But pray what was it, that for greatly excited the Rage, and Envy of

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of the Chief Priefts, Elders, and Scribes among the Jews, but the Consideration of the vast Numbers of People, that follow'd our Bleffed Saviour, ev'n into Defarts, fome of 'em being strangely charm'd, with the iweet, and Heavenly Expressions, that dropt from his facred Lips, and others convinc'd by the Miracles, which he had wrought, which fill'd the Minds of his most inveterate Enemies, with equal Malice, and Aftonishment? And how apparently falte are those Words, which follow, That be cou'dn't prevail with his own Disciples, to adhere to him, but they gave too evident Proofs, of the Frailty of their Nature, by their wretched Cowardize? For what Malignant Influence foever their irregular Fear might have upon their Minds, which were not yet duely fortify'd, against the violent Shocks, of outward, and approaching Calamities, they were fulby fatisfy'd in their own Minds, and were ready, for the most Part, to profess, that our Bleffed Saviour was no other, than the TRUE MES-SIAH.

For St. Peter had no fooner deny'd his Lord, but struck with the Horrour of his Crime, He went out, Mit. 26, and wept bisterly, as St. Mathew tells

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us, and those of his Disciples, that we read of, who retain'd a prosound Respect for their Lord, and Master, but were a little amaz'd, and for the present, shock'd, by considering the sad Calamities, which besel him, regain'd that Native Courage, when he appeared to 'em, after his Triumphani Resurrection. Nay, they not only believ'd, he was the SON OF GOD, but were confirm'd in the Christian Faith, and became more Couragious, than ever, under the happy Conduct of the great Captain of the Salvation.

Celfus thinks, as appears, by the Sequel of his Discourte, there was no real Excellency in our Saviour's Doctrine, nor any Regularity, and Strictness, observable in his Morals, sufficient to advance him above other Men, but that, contrary, to the Character, which he bore, he ought not to have dy'd at all or at least there shou'd have been nothing in his Death, that might jultly induce us, to lay down our Lives, when Occasion offers, for the Sake of our most Holy Religion But to me, I confess, this seems to be a Notion, not a little unworthy of the M Learning, and good Sence, ev'n of 4 Heathen Pholosopher, Annie han

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On the contrary, our Saviour, by dying for Mankind, has fer us a Bright Example of Parience, under all the Sufferings, to which the Providence of God may call us, for the Sake of the True Religion, in Oppolition to the ungrounded Prejudices, which the Generality of Men are too apt to labour under, who are Natupally ready to pay Divine Adoration, to the most Infignificant Trifle, rather then the Supreme, and Truby-Adarable Majeffy, and viewing Perfons, and Things, in a falle, or very imperfect Light, are wretchedly dand frequently mistaken in the Judgment, which they pass upon 'em. For the greatest Instance of the pretended Piety of these Bigots to Idolatry, is to level all their, Wit, and Malice, at those Well-meaning, and Trulyreligious Persons, who from a deep Sente of their indispensible Ducy, have entirely devoted themselves a Haly and Living Sacrifice, to the Great Creator, and Supream Governor of the Universe. is Meaning

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#### CHAP. XXV.

THEN Celsus, in the Person of the pretended Jew, continues his Charge, against our Blessed Saviour, in the following Words, Tour Jesus cou'dn's keep himself free from Evil.

But I think he wou'd do very well,

But I think he wou'd do very well, to instance in any MORAL EVIL, that might justly be charg'd upon

him.

If he means, that our Saviour was guilty of some Vice, or other, (which must be his Meaning, or else 'tis plain, that he talks very improperly) 'twill lye upon this vile Caviller, to name any one Vice, if he can, that ever stain'd the Life, and obscur'd the Bright Character of the HOLT JESUS.

But if his Meaning be no more than this, that our Bieffed Lord himfelf was exposed to many outward, and grievous CALAMITIES, fuch as Poverty, Perfecution, the

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Treachery of wicked Men, and especially the shameful, and painful Death, which he suffer'd on the Cross, then I think, we may, with equal Justice, bring in a severe Charge, against so great a Man as Socrates, who, with all his Philosophy, and Moral Virtue, cou'dn't avoid falling into innumerable external Dangers. And how many of the Greek Philosophers cou'd I easily name, who were not only oppress'd with extream Poverty, but made it the Matter of their deliberate Choice.

For Proof of this, we may have Recourse, to their own Celebrated

Authors.

They tell us, that Democritus was fo tak'n up, with Nobler Thoughts, that he had no Leisure-Hours, to bestow upon his Farms, that Crates gave away the Income of his whole Estate, with the greatest Freedom imaginable, that he might have the better Opportunity, for Philosophical Speculations, and that Diogenes, out of his strange Frugality, was contented, to spend his Life in a Tub; and yet no Man, I think, of common Sence, will, for that Reason, entertain hard Thoughts, of so excellent a Person.

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## 106 Origen against Celsus.

Then Celsus adds, That our Saviour was far from being regular, and unblameable.

But let him give an Instance, if he can, of any one, among the Numerous Followers of our Saviour, who ever observed him, to do an unworthy Action, or if he resules to rely on their united Testimony, I think, 'tis fit, he shou'd acquaint us, with the Grounds, on which he builds his unjust, and heavy Charge.

Tis very unlikely, (to fay no more,) that our Saviour shou'd be guilty of the least Breach of any Promise, that he ever made, if we consider, how much, and how readily he consulted the true Interest of his Followers, I mean the Wellare of their Precious, and Immortal Souls.

And when we fee, that the remarkable, and unlikely Events, which he foretold, at some Distance of Time from their Accomplishment, have exactly answer'd his Prediction, that his Doctrine is publish'd, to all the Nations of the World, and that they, who have embrac'd it, have, meerly on that Account, been brought before Governours, and Kings; we can're

can't but be fill'd with a Holy Admiration, and encouraged to thave our finm, and entire Dependance, upon his Infinite Wisdom. Irrefifible Power, and Universal Goodnels.

And fure I amy that Celfus himfell can't reasonably defire to have greater Evidence, of the Truck of any Doctrine, than that which our Saviour has giv'n us, of the Truth of the Gospel, unless he be so wretchedly ighorant of the Incarnation of the ETERNAL WORD, as, to exipect, that the HUMANR NATURE, which was affam'd by him, thou'd not be subject to the common Calamities, which attend Humane Life, and by Confequence, to imagine, that we should want tho Brightest Example, of Submission to the Will of God, that any Mor-

The only Reason, if it may be call'd so, that can possibly be assigned, for such an extravagant Conceit, is this, that Celsus esteems PAIN the GREATEST E-VIL, and PLEASURE the

HIGHEST GOOD.

CHAP.

And

### To Origin against Celsus.

And here he goes a Strain, beyond most of the Philosophers themielves, I mean, of those that believ'd an Over-ruling Providence, and allow Courage, and Constancy, and the like Endowments, a Place among the MORAL VIRTUES, which are at once so Necessary, and so Ornamental.

And our Saviour was fo far, from subverting the Foundation of our Faith, by the various, and grievous Calamities, to which he was expos'd, and which in the Event did befall him, that I think, he has tak'n the most effectual Method, to confirm it, if we can but divert our Thoughts, from the shocking Calamities, that attend Humane Life, to the Bright Objects, and Glorious Entertainments of the Future State, in which we shall look, with an Holy Disdain, upon Sin, Satan, and this lower World.

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#### CHAP. XXVI.

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THEN Celjus has the following Words, Surely you will not have the Confidence to say, that your JESUS, being unable to work upon the Minds of Men, in the wretched World, in which we live, went down to Hell it self, to see if he couldn't make Converts there.

But our Saviour when he was here on Earth, had so many, and such zealous Followers, that, for that Reason, he had abundance of Enemies, and when he was stript, as it were, of his Humane Body, did converse with Naked Spirits, in the Insernal Region, to make Converts of those, that were capable, of being duly wrought on, by his powerful Ministry, and thereby of answering the DEEP DESIGNS, of his ETERNAL, and UNIVERSAL LOVE.

What Celfus's Jew adds is, I think, very ridiculous. If (fays he) after

## 110 Origen against Celsus.

you have tamely suffer'd your selves, to be led aside, like a Company of prodigious Fools, you think you need no other Apology, than a sew Pityful Arguments, in your own Desence, Pray why mayn't all those Scoundrels, and Villains, (that like yout JESUS have been publickly executed, according to the just Demerit of their Crimes) be accounted Persons, who had the Broad-Seal of Heav'n's

But nothing, in my Mind, can be more clear, than the wide Difference, between the Exemplary Sufferings of our Bleffed Saviour, and the jnft Execution of those, who have been condemn'd as Impostors, or punish'd for some scandalous Crime. And sure I am, that no Man can shew, with any Colour of Reason, that a Person can ever be reclaim'd, from the most notorious Crimes, or indeed from any Immorality, by the Help of Magick.

Then the pretended Jew, comparing our Saviour with a Company of High-way Men, fays, That by a Parity of Reason a Person may have the Impudence, to say, that such a High-way Man, instead of being a Person of so instamous a Character, was no less than a GOD, because for footh he acquainted his cursed Crew before-hand, that he show'd

(bou'd shortly suffer all those grievous Calamities, which in the Event did befall him.

To this I answer, in the first Place, that our Believing our Bleffed Saviour to be the True Messiah is not meerly, or chiefly founded, on his Fore-telling the dreadful Sufferings, to which he was expos'd, and which for our fakes

he readily underwent.

In the fecond Place, I acknowledge, that the Holy Scriptures acquaint us, that the' our Saviour was GOD as well as MAN; yet He was number'd with the Transgressors, that Barabbas, 2 Robber, was releas'd, and our Saviour crucify'd, and plac'd between two Condemn'd Malefactors. And I grant, that if our Saviour's Disciples bore any Resemblance to Thieves, and if 'twas known in the Memory of Man, that Persons of that infamous Character did readily expose themselves to the greatest Contempt, and Scorn, and the worst Treatment, that Humane Wit, and Malice cou'd invent. and if they can rationally be suppos'd, to do all this, from a just Regard to the Glory of GOD, and the Holy Precepts of our BLESSED RE-DEEMER; then I confes, Celsus wou'd have had some Ground, for

#### 112 Origen against Celfus.

his bold, and most prophane Com-

parison.

But our Saviour, who laid down his precious Life, as a Sacrifice for the Sins of Men, and his fincere Difciples, (who, by their unparallel'd Sufferings, bore an Honourable Testimony, to the Truth of his most Excellent Doctrine, and were the only Persons, whose bare Religion ever brought 'em into Trouble) underwent the most violent Persecutions, from their Enemies, without the least Colour of Reason, and contrary to the Known, and Fundamental Laws of Humanity.

#### CHAP. XXVII.

himself ridiculous, by what he tays, of the fincere Followers of our Biested Lord, During the greatest Part of his Life, Says he, they convers'd with him, in a Familiar Manner, and seem'd to listen to the Instructions, which he gave 'em, but withal, were so cunning, that,

that when they faw he was condemn'd to dre, they wou'd neither dye with him , non for bim, and were fo far, it feems, from putting in Prastice that wholfum Doctrine, which sheek Mafter had naught 'em, viz. Chearfully to encounter the greatest Difficulties, and Dangers, and to be ready ev'n to die, for the fake of their Religion, that they shamefully deny'd him, and didn't entry any Martyrs, the imaginary Honour of laying down their Lives, for the Cause of Christ.

Here Cellus takes the Hint from the Gospels, and aggravates some Faults of the Disciples, with a Defign, no doubt, to expose the Christian Religion to Contempt, not confidering they were just enter'd, into the School of Christ, not mentioning one Syllable of their Recovery, from their grievous Falls, which was so remarkable, that they preach'd the Gospel boldly, and furfer'd abundance of Ill-treatment, at the Hands of the Jews, and had the Courage, to welcome, and ev'n defy Death, in its most horrid Shapes, f perceive, he didn't care at all, to take Notice of what our Saviour foretold to St. Peter, When thou halt be old, thou (balt fretch forth thy Hands. Nor of those John 21, Words, This spake be, signifying by what Death he flou'd glorify God.

V. 19.

He fays not one Word of St. James, the Brother of St. John, nor of the latter, and feems to be ignorant, that Herod kill'd John the Baptist with the Sword, because he bore Testimony to the Truth of Christ. Nor do's he do St. Peter, and the rest of the Apostles so much Justice, as to mention their staning Zeal, in spreading the Gospeli of our Saviour, and to give us an

Als 15, Account, how They departed from the V. 41 Prefence of the Council, rejoicing, that they were counted worthy to suffer Reproach for his Name; wherein they vastly exceeded all that is related, in the Hiltories of the Greeks, converning the Courage, and Constancy of their justly-admir'd Philosophers.

So that we plainly fee, that from the very Infancy of Christianity they who embrac'd it; were effectually taught by it, to despite the gaudy Vanities of the present Life, ( which the greatest Part of Mankind imagine to be to charming, and agreeable) and to have the fincere Desires of their Souls most vehemently carry'd out, after another Life, which is far more excellent; and in a word, is every way worthy of a GOD.

Words, The cate he, Wenterny by Death he book a glorify Ge

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Origen against Calpus.

T can't conceive, how Cellus can be freed from the Charge of willful Imposture, in the following Voords All shas your presended 3' A VIO 15 A cou'd do, fays he, was only to get ten wicked Mariners, and Publiculus, to publish his Doctrine to the World, and Iwas more than he cou'd do, after all his big Presences, to convince with those credulous Animals of its Truth.

For 'tis plain, ev'n from the open Confession of the Jews, that not only ten Persons were overcome, by the Divine Efficacy of his Doctrine, not a Hundred, nor a Thousand, but at one Time four Thousand, and at another Time a much greater Number, and that he wrought upon 'em; to so great a Degree, that they sot low'd him into Desarts, which alone were capable of containing those vast Numbers of Persons, that three him and believe in GOD, and where they reap'd great Benefit, from his Exemplary Life, and Engaging Conversation.

I confels, the frequent Repetitions; which Cellus makes, do almost force me, to be guilty of wretched Tautology; and make me as impertinent as

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## Origon against Cellus

For if I didn't, in some Measure, (the lorely against my Will) comply with his way of Writing, perhaps some weak Persons might suspect, that out of wicked Policy I passed by his Objections, being conscious to my felf, that I was uttelly incapable, of returning a satisfactory, or ev'n tolerable Answer.

Then fays he, Pray isn's is the most absurd. Thing in the World, to Suppose, that he, who when he was align and as a suppose all the little Arts he had, compared on, or a least some of any bense, or Rank, show a spice his Death, by the Ministry of his Apostos, sa strangely influence a considerable Russ of Mankind, as shey are represented by some to do.

But secording to the Rules of first Randining, which he pretends to be to great a Matter of he thou'd have argued thus, if after his Death he furnished his Ambalfadors, with all necessary Abilities, to work upon the Minds of Men, and did actually, and to wonderfully move all the fecret Springs of the Humane Soul; then there's no Question to be made, but that when he was on Earth in Fee for, he made deep Impressions on the

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against Cellus.

the Minds, evin of the greatest Bar-barians, partly by his powerful Preach-ing, and partly by his uncontested

led A TRUE RELA . selection but also in some other Trestifes, if pleas'd ro GOD fall be

of his Spirit, that will be necessary to accomplish my Design.

#### HAP. that our Saviour's

DY and By he asks, Pray what Resson beare you to believe, he was the Son of God? And personating one of us, returns this Answer, in his usual way of Banter, Because we know, fays he, that he laid down bie Life, so defroy the Works of the Deut hom air to end

on But the Faith of Christians, in an Affair of this Nature, and Importance, is built, I can affure him, on my fingle Argument, bow periwalive heever it may be, but the concurring, and clear Evidence of feveral Motives, a few of which I have already common Practice of the b'notinen,

Theye to do with who, being unbaki uprble : 8 Kiff the cloir Evience

Anison against Celles.

And I shall have Occasion perhaps, to make Mention of some other Arguments on this Head, not only in my Answer to Cells & Book, entitled A TRUE RELATION, but also in some other Treatises, if GOD shall be pleased to afford me that Measure of the Ashistance of his Spirit, that will be necessary, to accomplish my Design.

Then, as if we were so weak, as to believe, that our Saviour's bare Suffering on the Cross, was sufficient to prove, He was the Son of God. He says, What if he did really suffer can't we instance in many others, that suffer d is well, and is much he?

But Cellus, in this Matter, acts the Part of one of the most unfair Enemies, which the Christian Religion has, who, when they read the History, of the Crucifixion of our Seview, immediately imagine, that we FONDLY CANONIZE all Persons, who were ever so unfortunate, as to hang upon a Cross. This, any one may see, is the

This, any one may lee, is the common Practice of the Adversary, I have to do with, who, being utterly unable, to selift the clear Evidence,

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dence, which the Miracles of our Bleffed Saviour, do carry in ?em, of the Truth of our Holy Religion, has the Face, to misrepresent 'em to the World, as done by meer Legerdemain, or rather by the Affistance of the Devil.

But this Pityful, and Vile Cavil has been so frequently answer'd, according to my llender Ability, that really it quite tires my Patience, to repeat Things fo often, as I fee I that the Evangelifts.

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Then Celfus makes us fay, That our Saviour was the SON OF GOD, because he cur'd the lame, and blind; and rais'd a few from the dead, us me Poor Creatures that we are! are ready of the Ruler of the Shaaree , migamiont

Cafe leams torrigh us, ri But that, in Spite of all that he can fay, this Confideration of it felf is a folid Argument, to prove, he was the SON OF GOD, is plain, from that Famous Prophecy in Ifaiah, Then the Eyes of the Blind Shall be Ifa. 35, open'd, and the Ears of the deaf shall be unflopp'd, Then fall the tame Man leap as an Hart.

And 'tis highly improbable, to fay no more, that the Evangelists shou'd forge the Account, they give

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## Origen against Celsus.

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us? of some, rais'd from the dead, because had they been giv'n, to inventing Fictions, meerly to serve a Turn, they wou'd have giv'n us more frequent Instances of that Nature than we meet with, and of the Resurrection of those, who had been longer dead, than those, of whom we read in the Gospels.

But their giving to few Instances of Persons restor'd to Life, seems to me, to be as plain a Proof as can be, that the Evangelists, whatever Celsus may say, were Men of HONEST PRINCIPLES, and the farthest of all Men in the World, except our Biessel Saviour, from being Persons of INTRIEGUE.

They instance only in the Daughter of the Ruler of the Synagogue, (whose Case seems foreign to the Purpose, for our Seviour fays of her, She is not dead, but fleeps ) in the only Son of a Widow, whom our Saviour recover'd, out of tender Compattion to his disconsolate Mother, ordering the Coffin to be stop'd. And Lastly in Lazarus, who had continu'd fome Days in the Grave, as the Evangelist acquaints us; and I would offer the following Confideration, to the most judicions of our Advertaries, and at this Tane more immediately to the bide of the force je that to Jew,

Yew, whom Celfus perfonates, viz. That as in Elifba's Time, there were many Lepers, but none of em were cur'd, that we read of, except Nauman the Syrian; and many Widows in the Days of the Prophet Elijth, but he was only fent to the Widow of Sarepra, in the Country of Sidon, (for the alone was thought worthy of the Miracle he wrought: ) folmany Perfons dy'd, when our Saviour was on Barth, but he only rais'd those from the dead, who, in some Sence, had QUALIFY'D THEMSELVES for to SPECIAL A FAVOUR. And this I am apt to think he did, to typific formething future, and give Mankind convincing Proofs, of the Truth and Excellency of that Do-Strine, which he introduc'd into the World.

And I may fafely fay, that according to the Promise he had made, his Disciples did far stranger Things, than those, which he himself exhibited to the outward Senses of them, who were the happy Spectators of his Miracles.

For the Eyes of the spiritually blind were frequently open'd by 'em, the Ears of those, who once were deaf

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## 122 Origen against Celsus

deaf to all the awakening Precepts of Virtue, and Religion, were unftopp'd, that so they might receive the Word of God, and the Promise of Eternal Life, and many, who were spiritually lame, were cur'd by the Gospel; infomuch that they don't only leap, but ev'n leap as a Stag, which Animal, as Naturalists observe, is an Enemy to Serpents, and happily expels

their Poison. They deriv'd fuch a healing Virtue, from their Heavinly Physician; that they cou'd immediately tread on those Serpents, and Scorpions, by which they were once most fadly crippled, without incurring the least feeming Danger. Nay, they were effeetually freel'd, if I may fo fay, against the strong, and too often fatal Impressions, which Vice, and Immerality are apt to make, upon the Minds of Men, and in a great Meafure fortify'd, against the malicious, and vigorous Attempts of United Demons:

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#### CHAP. XXIX.

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A this Name

THEN our Saviour admonished his Disciples, to avoid those deligning Wretches, who confidently affirm'd, they were the TRUE curfed Enchantments, to draw Men after 'em, ( for 'rwas needless to admonish 'em, to avoid every trifling, and conceited Impostor) he directed his Difcourse to em after the following Mannet, If any Man, fays he, Jball fay unto you, Lo! here is Christ, or there; believe it not. For there shall arise believe it not. FALSE CHRISTS, and falle Prophets, and they foal them great Signs, and Wonders; Infomach that ( if it be possible ) they shall deceive the very Elect. Behold I have told you before. Wherefore if they fall Jay unto you, behold he's in the Defart, go not forth. Behold he's in the secret Chambers, believe it not. For as the Lightning comes out of the East, and somes even unto the West;

# 224 Origen against Cellis.

so Shall also the Coming of the Son of Man be.

In another Place he has the following Words, Many will say unto me in that Day, Lord, Lord, have we not prophecy'd in thy Name? And in thy Name cast out Devils? and in thy Name done many wonderful Works? And then will I profels to 'opp, I never knew you, depart from me, ye that work Juigney.

But Cellus, confounding the Miracles of our Saviour, with the Enchantments of Men, breaks out into the following Exclamation, 0 the Force of Truth! He himself don't stick to acqueint us, as evin your own Writings inform us, that many shall come, and do the same Miracles, that were brought by him, and on that very score, 0 monstrous impudence! He charges "em with being wicked Men, and notatious, and ville impostors; and says, That Satan will be the Original Author of their auried Arts. So that he himself asknowledges, that its so far from bearing the Stamp of a DIVINE AVITORITY, thet its owing to a Dissonourable, and Onhappy Source, and not being able to resist the clear Evidence of Truth, do't, in the very same Breath, condemn their Miracles, and his

Origen against Cellus

own, Now isn't it & most insolerable Thing, that from the very same Actions, he, by all Means, mast be depositioned the infamous Till of NAGICIANS

So that his own Mouth condemis him and we hant more Reafor, to think that they were Wicked Men, thich that he himself was our of the Vilest Per-font upon Earth. For he has plainly sold us, that Ablant of that Nathre were certain mutications of the most No for ious Deceit, and Impiety, and not of a Divine Power, accompanying the Persons, who personned em.

But here tis obvious to oblerve Cells s Maticious Mit representation of Matters, fince our Saviour's Lan-guage is varily different, from what the Pretended Jew word fail have it to be.

Perhaps he might have had fome plaufible Pretence, for his Prophane Discourse, it our Saviour had admoniffed his Disciples, to avoid all those, who shou'd make their Boast of Miracles, and had infibuated hothing of the unjust Claim, they laid, to the Title of the TROE BEST

But fince we are told, that they save our, they were the CHRIST. which I think, is a Profession, that Magicians don't commonly make and fince we are told, they shou'd be Persons, of very look Morals, and should work such Miracles, as were well, different from thole, which were Gooduct of the Holy JESUS in this very Affair, is to far from carrying the Appearance of the least Imposture. ment, that both he, and his Disciples, wrought their Mirecles by the POWER of GOD, and that others, who were acted by Saran, did only counterfeit the Glorion Actions of CHRIST, and his Apostles, and to prevailed with fome deluded Perfons, to believe, that their High Pretentions were most just, and reasonable.

The Apostle Paul acquaints us, how ither 2. The Man of Sin, and Son of Perdition, V. 3. Sou a be revealed, and exalt himself a bout all that is called GOD, or morfored, so that as GOD, he sits in the Temple of God, shewing himself, that he is GOD.

And in another Place he tays Now that is know what with-holds, that he might be reveald in his Time. For the My-fiery of Iniquity do's already work; only he

he who now lets will let, until be be tak'n out of the Way. And then ball that wicked One be revealed, whom the Lord shall consume, with the Spirit of his Month, and foul deftroy with the Brighteness of his Coming, ev'n him whose Coming is after the Working of Saran, with all Power, and Signs, and lying Wonders, and with all Decestablenels of Unrighteoufnels, in them that perilbot

. And he gives the Reason, why God wou'd fuffer him, to act his Hellist Part, upon the Stage of the World viz. Because they receiv'd not the Love of the Truth, that they might be fav'd, that they all might be damn't who believ'd not the Truth, but had Pleasure in Worlghteoufhefstanos of W.

Now let any one thew, with any Colour of Region, that the Wirerles of our Saviour, and his Differples, which are related in the Golpels. were done by fuch WICKED ARTIFICE, as the Apofile fpeaks of, and it may not be amis, to read the Prophecy of Daniel concerning ANTICHRIST

But Celfus represents the Words of our Saviour to a Difadvantage, when he makes him fay, That many food'd come after him, who fou'd do the very fame Miracles, with those which he wrong bt drawing

himself, and yet be Wicked Persons, and Nonerious Impostors.

For as there was a VAST DIF FERBNCE, between the DIA-BOLICAL POWER, by which the Wife Men of the Egyptions were icted and the DIVINE ASSIS TANCE, which Mores had, when he wrought his Miracles, the Event furniciently proving, that what the former did, was merely owing to the Forge of their Curfod Enchantments . and what was performed by the late ter was manifely owing to the INFLUENCE of the BLESSED SPIRIT: So there was the fame between those of our SAVIOUR, and those of ANTICHRIST, and his Confederates, who counterfeited the Miracles of CHRIST, and his Apostles, and Followers, which had a most wonderful, and happy Iffue, Mankind being thereby induced to embrace the BEST RELIGIONS that was ever in troduc'd into the World.

Celling I confess, discovers, that he isn't entirely ignorant of the Scriptures, when he makes our Samour lay, That Satan wou'd be the Original Author, of that Curfed Ant, by which falle Prophets wou'd impose upon the World, but is a little too hasty in drawing

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drawing his pretended Consequence, viz. Our Saviour's Miracles, ev'n according to his own free Confession, did bear no Stamp of a DIVINE AUTHORITT, but were such Works, as were to be perform'd, it seems, by some of the Vilest Persons, that ever breath'd on Earth.

For he makes no Difference at all, between those Things that are Homogeneous, and those that are Heterogeneous, as Logicians call 'em, between Things of the same, and Things of a

very different Kind.

Now as a Wolf, and a Dog, do widely differ, tho' there feems to be fome confiderable Resemblance between 'em, with respect to their Shape, and Tone of Voice, and the same may be said of a Stock-Dove, and a Pidgeon: So what is done by the Help of Magick is not of the same kind, with what is perform'd by a Power, that is Truly - Supernatural and Divine.

And if such wonderful Things, ev'n in the Judgment of Celfus, are done, by the Assistance of Infernal Spirits, may we not rationally suppose, that Things, that are much more unaccountable, may be easily done, by the immediate Assistance of the Ever-Blessed God?

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Shall every Thing that is evil, be found among Men, and every Thing that is truly-good, be banish'd from the World? I think, there's much more Reason, to lay down this, as a General, and most Excellent Maxim, that where-ever there is any real Evil, under the Disguise of some real Good, the opposite Good must, at least, be equal to it, with Respect to its Degree.

And thus we may strongly argue, from Miracles wrought by the Help of Magick, to such as are perform'd, by the special Assistance of the Great

GOD. himself.

We must either deny, that any Good or Evil, is to be found in the World, or, on the Supposition of the latter, must allow the former, and perhaps if we grant the former, we must affirm the latter; or at least on the Supposition of any real Evil, must allow an equal Proportion of that real Good, to which the real Evil is directly opposite.

He that will affert the one, without granting the other, feems to me, to talk at the same mad Rate, with one, who, confessing, that there are such Things as Sophisms, or false Shews of Reason, shou'd deny, that there's any such Thing, as true Logick in

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the World, which is widely different from 'em.

So that I say, if we grant, that there is such a Thing as Magick, which has so great an Instuence upon wicked Damons, as to engage 'em, to lend their ready, and joint Assistance, to those, who profess that Art, it naturally follows, that Almighty God is oblig'd, in some Sense, to exert his Power, in Performing such Muracles, as carry with 'em a convincing Evidence of the Truth, they were design'd to attest.

The next Thing, I take it, that we have to do, under this important Head. is to examine into the Life, and Conversation, of those, who pretend, they have a Power, to produce fupernatural Effects, and to enquire, whether the wonderful Operations they perform, do any way tend, to the Temporal, and Eternal Advantage of the Souls of Men, and we must carefully distinguish between Magicians who hold a Correspondence with the Devil, and those happy Persons, who are fill'd with the Holy Spirit of God, (whose Divine Impressions they experience both on their Souls, and Bodies,) who confult the true, and best Interest of Mankind, and endoavour

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to make Men Profelites to the most Excellent Religion, that was ever re-

veal'd by a God.

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Now if an Enquiry of this Kind be necessary, to distinguish true Miracles from those which are false, to prevent us from making Miracles. where there are really none, and eagage our Affent, to the Truth of 'em. when the Finger of God may very plainly be discover'd, then we shall find, that the Miracles, which were wrought by Mofes, and our Bleffed Savjour, were owing to an Extraordinary Appearance of the Power of God. fince they were Solemn Seals, by which the Truth of the Jewish, and Christian Religion was confirm'd, each of which, we know, was embrac'd by a confiderable Body, of very Wife, and Virtuous Men.

Besides, how cou'd Moses's Law, which sorbids the Jews to worship Images, and teaches 'em, to raise their Minds above all created Beings, and fix 'em, on the Eternal God, the Great Creator, and Sovereign Disposer of the Universe, I say, how cou'd such a Law derive its Original, from the Horrid Practice of Magicians.

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And fince 'tis a Jew, that Celfus personates, I wou'd humbly desire him, to refolve the following Question, How comes it to pass, that you (who firmly believe, that the Miracles, which Mofes wrought, were perform'd, by the Extraordinary Affistance of the Spirit of God, and endeavour to defend 'em against those, who fay, that the Wife Men of Egypt did strange Things, by the Help of Magick) can't be prevail'd with, to acknowledge, that our Bieffed Saviour perform'd his Miracles, by an Immediate Affistance from Above, but are so strangely fond, of Imitating the Egyptians, whom you know, to be your fworn, and irreconcileable Enemies?

For if we may be allow'd, to judge of Miracles, by the Event, and argue in Favour of TOUR JUSTLY-CELEBRATED MOSES from his being rais'd up by Almighty God, to be the HONOURABLE FOUNDER of the Jewish Polity, I am fure, we may fay far more, in Commendation of our BLESSED SAVIOUR, fince the imperfect Moses isn't worthy to be nam'd, with the HOLY, and SPOTLESS

JESUS.

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### Origen against Celsus.

For, as for Moses, 'tis obvious to remark, that he found, ready to his Hand, fuch Persons, among the Posterity of Abraham, as liv'd in a Religious Observance of Circumcision, that initiating Rite, and many approved Customs, which were handed down, by Tradition, from Father to Son, and he knew very well, that they were, in a great Measure, dispos'd, to receive his ufeful Instructions, and practife his wholesome Precepts, when twas he, under God, who brought em out of Egypt, and the Laws he gave 'em, had the Stamp of a Divine Authority, as You your felf acknowledge.

But Our Saviour making, in some Sence, a much greater Attempt, introduc'd a Religion, that was in a Manner new, and caus'd it, to gain Ground continually, in Spite of all the rooted Prejudices of a different

Education.

134

And if 'twas highly necessary, that Moses shou'd convince, not only the Sanbedrim, but also the Common People among the Jews, of the Truth of his Doctrine, by confirming it, with those Miracles, which the Scriptures gives us an Account of there was at least equal Reason, why our Blessed Saviour shou'd take the same Method,

Method, to prove the Divinity of his Mission, since the People did naturally, eagerly, and very justly expect Signs, and Wonders, in fuch

extraordinary Cases.

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Nay, 'twas evidently necessary, he shou'd work far greater Miracles than Moses, to wean the bigotted Jews, from their Humane Traditions, and prove, by Dint of Argument, and plain Appeals to Sense, and common Observation, he was a Person. who was TRULY DIVINE, and in a far more noble Sence, than any of their Ancient, and JUST-LY - CELEBRATED Prophets.

And how was it possible, that he shou'd be otherwise, when the Manifest Design of the Glorious Prophecies under the Old - Testament -Dispensation, was obscurely to reveal him, under the Character of the

TRUE MESSIAH?

And what Celfus's Jew objects, against the Christians, may every Whit as well be urg'd by him, to the Prejudice of the Authority of Moses, Viz. That Our Bleffed Saviour was guilty of the most Notorious, and Vile Imposture.

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#### 136 Origen against Gelsus.

The Jew breaks out into the following Exclamation, O the Force of Truth! He himself acquaints us, as your own Writings inform us, that many shou'd come. who won'd perform the same Miracles, that he wrought himself, and on that very score, O horrid Impudence! he has the Face to charge 'em, with being wicked Men, and most notorious Impostors.

And a Greek, or Egyptian, or any other Infidel, may fay thus to a Jew, O the Force of Truth! Moses has told us plainly, as your own Writings inform us, that many shou'd come, who wou'd perform the same Miracles, which he did himself, and yet be very wicked, and designing Wretches.

For 'tis writ in YOUR OWN
LAW, If there arise among you a
Peut. 13, Prophet, or a Dreamer of Dreams, and
he gives thee a Sign, or a Wonder, and
the Sign, or the Wonder come to pass,
whereof he spake unto thee, saying, let
us go after other Gods, which thou hast not
known, and let us serve 'em; Thou shalt
not hearken to that Prophet, or Dreamer
of Dreams.

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The pretended Jew goes on, and makes our Saviour say, That Satan will be the Original Author of their Cursed Art, thinking thereby to ridicule, and insult him. But the Christians, or any Insidels, may as well alledge, against his Celebrated Moses, that these Prophets, and Dreamers of Dreams wou'd counterfeit his Miracles.

The Jew fays farther, That our Saviour's Miracles, ev'n according to his own Confession, have no Stamp of a Divine Authority, but are such Works, as wou'd be done, by the Vilest Persons upon Earth.

But an Infidel may turn the Argument upon Moses, and say, that his Miracles, ev'n according to his own Consession, have no Stamp of a Divine Authority, but are such Works, as wou'd be done, by Persons of the most insamous Character. And the following Words, that our Saviour, not being able, to resist the Evidence of Truth, do's, in the same Breath, condemn their Miracles, and his own, may every whit as well be retorted upon Moses.

And

#### Origen against Celsus.

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And those Words of the Jew, Isn't it, I befeech you, a most intolerable Thing, that from the same Actions He by all Means, must be denominated A GOD, and Others be branded with the Infamous Title of MAGICIANS?

I fay those Words of the Jew may be turn'd upon Moses thus, Isn't it, I beseech you, a most intolerable Thing, that from the same Actions He by all Means must be denominated a Faithful, and EMINENT SERVANT of the BLESSED GOD, and Others be branded with the odious Title of IMPOSTORS.

And those Words of the Jew, Ev'n according to his own free Confession, we have no more Reason, to think, that they were wicked Men, than that he was a vite Wretch himself, may be turn'd upon Moses thus, what an Instance of Madness is it, to look upon Moses as a Servant of GOD, and more than ordinary Propher, and at the same Time to deny these honourable Characters, to such Persons, as were to work Miracles, as well as he, ev'n according to his own Prediction? And those Words of the Jew (which he thinks do give more Force to the Ob-

Objection) viz. That our Saviour himfelf has told us, that such Actions were certain Indications of the most notorious Deceit, and Impiety, and not of a Divine Power, accompanying the Persons who perform'd 'em, may easily be retorted upon Moses.

#### CHAP. XXX.

THEN Celsus's Jew, speaking to those of his Native Country, who had embrac'd Christianity, asks us the following Question (for 'tis plain, he had his Eye upon us all along, tho' for a blind, he directs his Discourse to them) What in God's Name cou'd induce you, to believe in your pretended Saviour? Was it his Foretelling, that he shou'd rise from the dead? But this may be turn'd upon Moses thus, What induc'd you to believe in your most Celebrated Prophet? Was it his Foretelling the Circumstances of his Death, in the following Words, So Moses the Ser-Vides vant of the Lord dy'd there, in the Land

of

#### 140 Origen against Celsus.

of Moab, according to the Word of the Lord. And he bury'd him, in a Valley, in the Land of Moab, over against Beth-peor: But no Man knows of his

Sepulchre, unto this Day.

If the Jew ridicules our Saviour, because he fore-told, that he shou'd rise from the Dead, we may, by a Parity of Reason, expose Moses to Contempt, and say, that he was the Author of the Pentateuch, and inserted that Passage, No one knows his Sepulchre, unto this Day, with a politick Design, to render his Name Immortal.

Then the Jew continues his Difcourse, to those of his own Country-Men, that were Christians, in the sollowing Words, Well, we'll suppose, says he, for once, that your pretended Saviour foretold, that he shou'd rise from the dead. But pray, have not others made Use of the same pityful Artisice, to take Advantage of the Weakness of some silly People?

Zamolxis, Servant to Pythagoras, took this Method, to delude the Scythians, and it seems, Pythagoras was so cunning, as to do the same. And Rampsinitus is reported to have done the like in Egypt, who, if any Credit

is to be giv'n to History, play'd at Dice with Ceres, in the Region of the dead, and forc'd her, to give him a Handkershief, she had, that was curiously embroider'd. Orpheus did the same, among the People, who were call'd Odrysa, Protesilaus among the Thessalians, and Hercules, and Theseus among the Inhabitants of Toenarus. But here it deserves to be consider'd, whether any Person, that was really dead, did ever rise with the same Numerical Body.

Do you, who look on the Accounts, that are giv'n by others, as trifling Stories imagine, that the Catastrophe of your senceless Drama is ever the more just, or probable, because you endeavour to adorn it, with some sine Inventions, because your Crucify'd JESUS gave a dreadful Out-cry, when he lay at the very Point of Death, because there bappen'd to be an Earth-quake, and a more than ordinary Darkness?

Tou boldly affirm, that he rose from the dead, (tho is seems, he was far from being able, to secure his Person, while he remain'd on Earth) and shew'd upon his Body all the Marks of his Crucifixion, and the very Print of the Nails.

But you your selves acknowledge, that there was no Witness of the Truth of this Account, but one Fanatical Woman, and perhaps some Body else, of the same wretched Caball, that was plainly deladed, by her own idle Whimsies, or too easily believ'd, what she wou'd have to be true, as it frequently happens, or in the last Place (which seems to me more probable) had a Mind to amuse People, with this imaginary Miracle, and surnish such Cheats, as her Self, with a Pretence, for disturbing the World, with Notorious, and Vile Impostures.

But since 'tis a pretended Jew, that says all this, I shall answer him accordingly, and turn the Edge of his own Weapon upon Moses, by desiring, that he wou'd resolve me the following Question, Pray how many gross Impostors have done Miraeles, to take Advantage of the Weakness of some silly People, and yet you are forward to give Credit to Moses, on the Account of the Miraeles, he wrought?

Besides, methinks 'tis somewhat unsuitable to the Character of a Jew, to alledge the Instances of Zamolais, and Pythagoras, since the Jews,

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'tis well known, are little converfant with the Greek Historians.

The Account which he gives us: of Rampsinitus, and Ceres, wou'd have come, with a much better Grace from the Mouth of an Egyptian, who to lessen the Authority of Moses. might fay, that 'twas much more probable, that the fore-mention'd Perfons shou'd play at Dice together, in the Region of the Dead, and that he, as a Proof of his Descent thither, shou'd produce the embroider'd Handkerchief, which he took from the Goddess, than that Moses went into the Darkness, which God himself did inhabit, and that he alone had the Honour, to come near him, as he himself gives us an Account.

And we, who are the Followers of the Holy Jesus, may make the following Address, to the pretended Jew, when he talks at so extravagant a Rate, Pray how do you answer the Greeks, and Egyptians, who raise many of the same Objections against Moses, that you offer against our Blessed Saviour? When you have heap'd up all the Arguments, you can think of, in Defence of Moses, (tho' we think, at the same time, that we can solidly, and clearly prove him to be a True, and very Eminent Prophet)

#### 44 Origen against Celsus.

you'll be forc'd, unawares to acknowledge. ev'n according to those Arguments, which you your Selves make use of, that our Blessed Saviour did vastly, and indeed infinitely exceedhim.

But because Celsus's Jew makes meer Game of the Histories which give us an Account, of the Descent of some Heroes into the Region of the Dead, and their Return from thence, and thinks, that their pretended DIVINE SORT OF AB-SCONDING for a Time, and then coming back again, and making an Appearance upon the Stage of the World, was all Artifice, and Delusion ( as he plainly intimates, when he fpeaks of the Opinion, that the Odrysians had of Orpheus, the Theffalians of Protesilaus, and the Inhabitants of Tanarus entertain'd of Hercules, and Thefeus, ) I shall make it appear, that there is no Manner of Comparison, between these Fables of the Greeks, and the Account that the Evangelists give us, of the Refurrection of Our Saviour.

'Tis obvious to remark, that these Fabulow Heroes cou'd descend into the Region of the Dead, whenever the Fancy took 'em, and return as soon

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as they saw Cause to do so. But since our Saviour was crucify'd, in the open View of the Jews, and Romans, and after his Death, was tak'n down from the Cross, in the Sight of so many Witnesses, what Reason have we to imagine, that he seign'd his Descent, into the World of different body'd Spirits, and his Return to our World again, as the Greeks have seign'd their Heroes, to have often done.

Nay, I'm inclin'd to think, that from the Story of these Ancient Heroes we may be furnished, with an Argument, that will take away, in a great Measure, the SUPPUSIDINFAMT of the CROSS of CHRIST.

Had our Saviour dy'd, in a common Way, and giv'n the Jews and Romans no convincing Proof, of the Reality of his Death, he had certainly been liable to Sufficion, as well as many of the Heroes of the Greeks; tho' he had really been loos'd from the strong Bonds of the Grave, in which he was some Time held.

I humbly conceive, therefore, that one principal Reason, why he dy'd, in so publick a Manner, was this, that no Person might have the least Umbrage of Jealouty, that he craftily retir'd from the World, and feign'd

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# 146 Origin against Celfus.

timifelf, to be gone down to the Region of the Dead, and took his own Time to appear again, making the World believe, that he was ris'n from the Deads when in Truth, he was all this While as much alive as ever.

blan ve sua res But to remove any fuch foolish Sufficion, we need only confider, that his Disciples most willingly expos'd themselves to imminent Dangers, in publishing his Doctrine to the World, tho' they were not ignorant, of the rooted Prejudices of Men against it. This certainly they wou'd never have been tempted to do, if their Lord's Resurrection had been no more than an emby Fiction, especially if we consider. they not only perswaded others to lay down their Lives, for the Caufe of Christ, but with the greatest Readiness wou'd, if it were possible, have dy'd Ten Thousand Deaths, to promote it. the from the high to the

Then Celfus's Jen as if 'twas impossible, that any one shou'd rife from the Dead, with the same Numerical Body, makes Use of this rash Expression. We must, says he, consider, whether any l'erson that was really dead, did ever

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ever rife, with the fame Numerical and Proper Body.

This, One won'd diak, shou'dn't come, from the Mouth of one, who bears the Character of a Jew, who is suppos'd to believe, what we find recorded, in the two Books of Kings, I Kin. 17. concerning two Children, one of Kin. which was restor'd to Life by Elijah, and the other by Elifbs. And I believe, 'twas Matter of our Saviour's Choice, to be educated among the Jews, because they were accustom'd to Miracles, that fo by comparing what he did, with what had been done, in the former Ages of the World, they might be fore'd to acknowledge, that his Miracles deferv'd the Preference, by whom, and in whole Name, far greater Things were perform'd, than had been done, in the Memory of Man:

Then the pretended Jew (having produc'd the Histories of the Greeks, to shew us the strange Artifices, which the Ancient Heroes us'd, that People might imagine, that they were ris'n from the dead directs his Discourse, to those of his Native Country, that were converted to the Christian Faith, in the following Words.

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# Origen against Celfus.

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Do you look upon the Accounts, that are given by others, as trifling Stories, and imagine, that the Catastrophe of your Sunfeless Drama in ever the more just, or probable, because you endeavour, to 42 dorn it, with some Fine Inventions, because your Crucify'd Jesus gave a most dreadful Out-Cry, when he lay at the very Point of Death?

To this I answer, we believe, that the Account, which you have giv'n, of the Ancient Heroes of the Greeks, is groffy Fabulous, but we are fully perswaded, and I think, on very rational Grounds, that the Account, which is giv'n us, of our Bleffed Seviour, in those Holy Scriptures, which are common to us both, and of which we make our Boast, as much as you your solves, is far from deserving that contemptible Gharacter, which this Gentleman is pleas'd to give it.

Therefore, we can never grant, that the Glorious Miracles, which were wrought, in raising some Persons from the dead, as we are credibly inform'd, were no better than empty Fictions, and vain Amusements. We believe, that our Saviour did really rise from the dead, as the Prophets, and he himself had foretold he shou'd; and one Thing, among others, that makes his

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his Refurrection the more remarkable, and in which it excell'd that of any other Person, is the following Consideration, that he wa'n't rais'd from the dead, by a Prophet, such as Elijah, or Elista was, but by the IMMEDIATE INFLUENCE of the GOD-HEAD.

Hence it came to pass, that the happy Effects of his Resurrection were so Extraordinary, and so General.

Pray was the Resurrection of the two Children before-mention'd, a great and diffusive Bleffing to Mankind, as we know the Resurrection of our Saviour was, when the Power of God did so eminently accompany the Preaching of the Gospel, and caus'd it to make so deep, and lasting an Impression, upon the Minds, of so many of his Hearers, who at first were strangely prejudic'd against him?

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# The CHAP. XXXI.

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HE pretended Jew goes on, and is ready to iplit his Sides with Laughing, at the Earth-quake, and ridicules the more than ordinary Darkness, that were the AWFUL CONCOMITANTS of our Saviour's Sufferings.

But this I have already answer'd, according to my weak Ability, and produc'd the Testimony of Phlegon, who acknowledges, that these wonderful Events did really happen, at the Time of our Saviour's Passion.

Then the Jew has the following Words, You say, that he rose from the acad, (tho' he was far from being able, to secure his Person, while he remain'd on Earth) and shew'd upon his Body all the Marks of his Crucificion, and the very Print of the Nails, with which his Hands, and Feet were piere'd.

But

But what dos this Gentleman mean, by faying, He wa'n't able to fecure his Person? If he means, that our Bleffed Saviour wa'nt able to fecure himtelf, from the common Contagion of Vice, and Immorality, what he fays, is absolutely, and manifeltly falle. For he never spoke a Word, or did an Action, that was in the least indecent, or unworthy of an INGAR-NATE GOD.

He was led, as a Sheep, to the Slaughter, and as a Lamb before her Shearers, was dumb; so he open'd not his Mouth. Viz. By way of Complaint, or Uncasineis, as St. Mathem

acquaints us.

But if Cellis means, that he didn't exert his Power, to fecure himfelf; from the outward Calamities, to which he was expos'd, which morally confider'd, were neither Good, nor Evil; I have prov'd already, from the Gospels, that he submitted to 'em with the greatest Readiness imaginable; and shew'd the Reasons, which justify'd his Conduct.

Then the pretended few, having fpoke of our Saviour's shewing all the Marks of his Crucifixion, and A 4

### Origen against Celfus.

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There was no Witness, of the Truth of this strange Account, but one Fanatical Woman, designing to ridicule Mary Magdalen, who saw him, after he was ris'n from the dead, as we are told in the Gospels, and because we are inform'd, that he was seen by others, he thought sat to add the following Words, And perhaps some Body else, of the same wretched Cabal.

Then he plainly discovers, that he is one of those, who admire the Episurean Hypothesis, when he endeavours, to shew, how a lively Idea of a deceas'd Person may be form'd, in the warm Imagination, in the sollowing Words, Who was deluded by her own idle Whimsies, or too easily believ'd, what she wou'd have to be true, as we know it frequently happens.

There's a great Deal of Force, if we must give any heed to his idle Whimses, in this scurrilous Language.

But ev'n from hence we may be furnish'd, with an Argument, to prove the IMMORTAL SUBSISTENCE of HUMANE SOULS, when they are separated from their Bodies, and the un-

unavoidable Consequence of what he here afferts, amounts to this at least, that it survives the Body.

For, if as Plato observes, in his Dialogues, about the HUMANE SOUL, there are certain Images of dead Perfons, that are seen near their Tombs, then they must be owing to some Cause or other. And no Cause can be so rationally assign'd, as the Soul of the deceas'd Person, that assumes a Body, which is adapted to it.

But Celsus, who advances the fore-mention'd Notion, wou'd make People dream, while they are thoroughly awake, and have their Sences about 'em, and fays, They too easily believe, what they wou'd have to be true. Such Dreams, indeed, as he talks of, are common, when the Bodily Sences are lock'd up by Sleep, but I think, we can't easily account for 'em, when Persons are awake, unless they be troubl'd with Melancholy, or fall'n into a Fit of the Frenzy.

Celfus,

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# 154 Origen against Celfus.

Celfus, it feems; wa'n't ignorant of this, and that made him call Mary Magdalen, a Fahatick, tho' the Scripture-History says nothing like it, and our Saviour's Appearing, after he was ris'n from the dead, and showing all the Marks, that were made in his Crucify'd Body, must, according to Celfus, be solv'd by the Doctrine of the Images of deceas'd Persons, but, according to the Scripture-Account, (which he's so cuming as to use, when he thinks that it serves his purpose) the Matter of Fact stood thus.

Our Saviour call'd one of his Disciples to him, who cou'dn't for his Life believe, that he was ris'n from the dead, with the same Body, I say, with the same Body. For the Appearance of Human Souls, after Death, don't seem to be the least Matter of his Doubt.

Therefore, 'tis remarkable, that he John 20. dos'n't say, Except I see him, but Ex-V. 25 cept I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand, into his Sides, I will not believe.

He didn't question, but that the Soul of a deceas'd Person might animate a Body, which wou'd be visible to the corporeal Eye, and, bear

a Resemblance to that, from which twas separated by Death, not only with respect to the Eyes, and Voice, and Mien, Apparation spears but all has the follow-

Sometimes appear in a like Habit cloathed, Book 23,

Therefore our Saviour called Thomas to him, and faid, Reach hither thy John 29. Finger, and behold my Hands, and reach bither thy Hand, and thrust it into my Side, and be not faithless, but believing. a bengaen'd to

And by the Way, 'twas agreable, to the many Prophecies, which we meet with concerning him, the many evident Miracles he wrought, and unusual Accidents, that befell him, that he shou'd rife from the Dead, and that this confiderable Circumstance shou'd, as it were, crown, and compleat the reft.

The Prophetical Pfalmist speaking in the Person of our Saviour, has this Prophecy, relating to him, My Flesh also shall rest in Hope, for thou Pialm 16; wilt not leave my Soul in Hell, nor, Suffer thy Holy One to fee Corruption.

And the Body, with which our Saviour rose from the Dead, did neither confift, of such gross Matter, as

### 156 Origen against Celfus.

it consisted of before, nor of such subtil Matter, as that with which separate Souls are cloath'd, when an

Apparition appears.

Therefore St. John has the following Words, His Disciples were within,
and Thomas with 'em. Then came Jesus, the Doors being sout, and stood in
the Midst, and said, Peace be unto you.
And he adds these Words, Then says
be to Thomas, reach hither thy Finger.

Luke 24, and Cleopas were talking of the Things

V. 14, and Cleopas were talking of the Things

that had happen'd to him, Jesus himself
drew near, and went with 'em. But
their Eyes were holden, that they shou'd
not know him. And he said to 'em',
What Manner of Communications are
these, that ye have with ane another,
as ye walk? And in the same Chapter he has these Words, And their Eyes

V. 35-were open'd, and they knew him, and he vanish'd out of their Sight.

And the Celsus compares this Account, which the Gospels give us, of the Appearance, which our Saviour made, after he was ris'n from the Dead, to common Stories of wonderful Apparitions, and laughs at those, who were Eye-Witnesses of the Pact; yet they who impartially examine into Marters, and are furnish'd with a Capacity, to make nice

Enquiries, will be forc'd to acknowledge, there was fomething in the Cafe before us, that was very remarkable, and furprizing.

other Opportunities appear'd to 'em-

And St. Pand, intimating to us, that

that which I allo recessed how that

the Doors were flut, and at

# he did't to frequently appear then, as CHAP. XXXIII

Che de de la Sur Sur Sins

HEN Celfus offers an Objection, which do's a little deferve to be consider'd by us, If Christ bad a Mind, fays he, to exert the Divine Power, which he pretended to have, certainly be ought to have appeared to his Enemies, to the Judge, who pass'd the Sentence of Death upon him, and to the abole Bady of the People, who rose up, as is were, in Arms against bim.

And indeed we don't go abour to deny, that the Scripture plainly acquaints us, that after "he was ris'n from the dead, he refused to appear fo publickly, and to all Persons promiscuously, as he did before, He was feen of the Apostles forty Days, and spoke Ads 1, of Things, pertaining to the Kingdom of God, as we learn from the Acts of the Apostles.ogy of Manier house

And

# 158 Origen against Culyus.

And we read in the Gospels, that he wa'n't continually with em, but sometimes after the Interval of eight Days, appear'd in the middle of 'em, when the Doors were shur, and at other Opportunities appear'd to 'em,

in a very different Manner.

And St. Paul, intimating to us, that he did't so frequently appear then, as he had done before, has the following Words I deliver'd unto you first of V. 3, Se all, that which I also received, how that Christ dy'd for our Sins, according to the Striptures . And that he was bury'd, and that he role again the third Day, according to the Scripewes: And that he was feen of Cophus, then of the Twelve. After that he was feen of above five hundred Brethren at time, of whom the greater Part remain, unto this prefent, but fome are fall'n afteep. After that he was feen of James, then of all the Aposttes. And last of all be was feen of me also, as one born ous of due Time.

Here a very difficult Question do's occur, that requires the closest Application, and that mor of ordinary Christians; but of those, who have attain'd to the greatest Eminency, in the School of Christ, viz. Why our Saviour resus'd, to expose himself to pub-

publick View, after his Refurrection,

There's no need, I think, in a Book of this Nature, (the main Defign of which is to defend the Christian Religion, against the bold Attempts of its malicious Adversaries) to give a full, or large Solution of so Critical a Point. But I shall offer a few Thoughts at present, which, I hope, will give the Reader some small Satisfaction, in this difficult Affair.

Tho' our SAVIOUR was but ONE, with respect to HIS PERSON; yet there were SEKERAL NOTIONS, under which Mankind did consider him, and different Persons saw him, in very different Sences.

That there were several Capacities, in which Mankind did confider him, is plain from such Expressions as these, I am the Way, the Track, and John 14, the Life. I am the Bread, I am the John 6, Door; and many other Expressions V. 35. that I cou'd easily name, if Occasion John 10, offer d.

That different Persons saw Mm, in very different Sences, will readily be granted by those, who can affigurate Reason, why he didn't take all the Disciples with him, into the Mount of Transsiguration, but only Peter, James, and John, viz, Because they alone

#### Origen against Celjus. 160

alone cou'd bear the Brightness of so glorious a Sight, behold the dazling Lustre of Moles, and Eliza, and hear the Voice, that came from Heaven. and the Charming Conversation, which those two Celebrated Prophets had the Honour, and Happiness to maintain, with the Bleffed Jesus.

I'm of the Opinion, I confess that Mat. 5, before he went up to the Mountain, and instructed his Disciples, concerning the Bestitudes; he didn't appear to those, who were brought to him in the Evening, at the Poot of the Mountain, and were cur'd of their Diffempers, I fay, he didn't appear to those, who were indisposed, and stood in need of his healing Power, in the same Manner as he did to them, who enjoy'd a confirm'd State of Health, and were able to go up with him to the Mountain. And as . he privately explain'd the Meaning of his Parables, to his Disciples, whole Sense of Hearing was much quicker, than that of the Common People, to whole Ears there was nothing convey'd too often, but an empty Sound: So I believe, there was some considerable Difference, in their spiritual, and ev'n their corporeal Sight.

'Tis

'Tis farther plain, that our Saviour wa'n't feen by all Perfons, after
the fame manner, from the Instance
of Judas, who being about to betray him, said to his Accomplices,
He whom I shall kis is he, intimating
they didn't know him. And that Expression of our Saviour, I far darly
with you, teaching in the Temple, and
je laid no hold on me; do's manifestly
savour the Opinion, which I have
here laid down.

Since therefore, we have such Apprehensions of our Saviaur, not only with respect to his Divinity, which was more latent, and undiffered by the Generality of Men, but also with respect to his Humane Boay, the Form of which, I believe, he chang'd, when ever he thought fit to do it; We think, that before his Death (by which he spoil'd Principalities, and Powers) he was, in some Sense, discernable by all, but afterwards ev'n many of those, who had formerly seen him, had not sences, that were adapted to the Sight of a ris'n Jesus.

Mat 26. V. 48.

> Ibid. V. 55.

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Original Cellino

Twas therefore an Instance of his Condescention to the Weakness of Mon's Capacities, that he didn't exhe was ris'n from the dead, to Publick View, did I fay, when twa'a's without frequent Intervals, that he Mer et appeard sevin to his Apostles, and

For after he had honourably, and happily accomplish'd the Work of our Redemption, we have Reason to be-lieve, that his Divinity shone with much brighter Rays, thro the Glass, if I may 10 fay, of his Humane No-

No.

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Cephas, who was as it were, the First-Fruits of the Apostles, was the first, that law him, then the Twelve Marthan being cholen, in the Room of Jude I then five Hundred Brethren at once, then James, then perhaps all the Seventy Disciples, and at lalf the Apostle Paul, I as one born out of due Time ) who knew very well, why he us of the following Expression, in his Emisse to the Ephesians, Unio me, who am less than the least of all Saints, is this Grace giv'ng And perhaps those Words, Lefs than the least of all Saints, and those Words, Born out of due Time, may have a greater Affinity than fome Perfons on the first View, may be ready to imagine.

And as there's no Colour of Reafon, for any One to reflect upon our Bleffed Saviour, for not raking all the Apostles with him, to the Mount of Transfiguration, but only three of em, when he was going widifplay the Glory of his Raiment, and the Heav'nly Lustre of Moses, and Blias who were to discourse with him, in a familiar Manner : So meither is there just Cause, for any one to find Fault with the Account, which we meet with, in the Goipels; viz. That he didn't expose himself, after his Refurrection, to the View of all, but only of those, whose Eyes were strong enough, to bear the dazling Bright nels of fo glorious an Object. And I think, that the following Expresfion, which is us'd by the Apostle Paul, To this End Christ both dy'd, Rem 14. and rose, and reviva, that he might be V.9. Lord, both of the Dead, and of the Living, may have a Reference to the Subject, on which I am now dife courling.

The Dead, over whom he has a rightful Power, are they of whom the Apolite speaks, in his first Epishe to the Corinthians, The Tramper, Cor. 1. Bb 2 1295 V. 52.

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# 164 Origen against Celfus.

fays he, shall found, and the dead shall be rais'd incorruptible.

Under the Term Living, I conceive he comprehends, not only those, who shall be rais'd from the dead, to an Immortal Life, but those also, who may be consider'd by us, in a very different Capacity, I mean those, who will be alive, at the Coming of our Lord, and be chang'd.

He fays, We shall be chang'd, which Words are brought in by him, after he had faid, That the Dead shall be rais'd incorruptible. And in his first Epistle to the Thessalonians, he describes the Difference, between the Dead, and the Living, in the following Words, I

The the wouldn't have you ignorant, Brethren, V. 13. concerning them which are askep, that ye forrow not, ev'n as others, who have no Hope, for if we believe, that Jesus dy'd, and rose again, ev'n them also, who sleep in Jesus, will God bring with him. For this we say unto you, by the Word of the Lord, that we, who are alive, and remain, to the Coming of the Lord, sha'n't prevent them, who are askep. The Sence of which Verses I have giv'n, according to the best of my Judgment, in my Comment on the foregoing Epistle.

Now

Now we needn't wonder, that our Saviour, after his Refurrection, wa'n's feen by all, that believ'd in him, fince the Apolitle, writing to the Corinthians, as Persons of mean Attainments, has the following Words, I deter- 1 Cor. 4. mine, to know nothing, among you, fave V. 4. Jesus Christ, and him cracify d. And 1 Cor. 3. fays in another Place, Hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal.

I confess, the Scriptures, in which the Characters of infinite Wisdom are fo legible, do acquaint us, that our Saviour, before his Death, expos'd himfelf to Publick View (tho' ev'n here fome Exceptions mult be made) but after he was ris'n from the Dead, he was no longer promiscuously seen by all, but according to the Direction of Heaven confulted the Capacities of those, to whom he thought fit to ap-

towing to Mainter State I talk of

Bb ? As

# Oxigen against Celfus.

As we read in Scripture, that God appear'd to Abraham, and other Holy Men, tho' there were confiderable Intervals, and we know very well, that he didn't appear to all: So we may rationally suppose, that the SON OF GOD, when he made his Appearance to Perions, after he was ris'n from the dead, took a prudent Method, not unlike that, which God had before observed, in making Discoveries of himself, to the Ancient Fathers of the Jewish Church.

So that I have return'd an Answer, (according to my weak Ability, and as far as I thought, confistent with the Design of the present Treatise) to the Objection which Celsus makes, in the following Words, If Christians he, had a Mind, to exert his Discourse Power, he ought to have appear'd to his Enemies, to the Judge, who pass'd the Sentence of Death upon him, and to the whole Body of the People, who, as it were, took up Arms against him.

Sure I am, that he acted wifely, in not appearing to his Enemies, or the Judge, who condemn'd him. For he happily prevented 'em from being fruck blind, like the Sodomites of old, who lay in wait for the Angels, who.

who, as the Scripture acquaints us, were kindly entertain'd by Lory 200 Gen. 19,

The Men, 'cis faid, put forth their Hand, and pulled Lot into the House to em, and flows the Door, And they finote the Men, that were cut the Door of the House, with Blindness, buch small, and great, fo that they weary'd shome etwes, tien Darkness, which noted and bail of

The Delign of our Surious was to shew his DIVINE POWER, in a Way, fuited to the Capacities of Men, and the TRUE REASON why he refus'd, to appear to publickly, after he was ris'n from the Dead, as bel fore, was this; because he was then too bright in Object, to be beheld by whole Minds werestreet and olodw

numerable, and great Dilorde s. Therefore Celfus, as if he had wrack'd his Brains, to the utmost, cou'd hardly have thought of any Thing, that had less Argument in it, than the following Words, What! was he afraid, that he shou'd be hung upon the Cross again, when if we may give any Heed to you, he was no less than A GOD? Besides I suppose, you'll hardly say, that he came into the World, on Purpose to ABSCOND.

But 'tis evident, he came into the World, to be feen by few comparitively, and many of those, who saw

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# 108 Origin against Celfue.

him were, in a great Measure, Strangers to the Bright Rays of his Divi-

Nay, he was altogether unknown to many, in as much as he came, to discover his Glory, to those who were Children of the Light, and so were freed from that worse than Egytian Darkness, which naturally draws a Veil, over the Minds of Men.

And he came, with this generous Design, to display the Riches of his Grace, to those, who were Unrighteom, and lay wallowing, in their Filth, and Gore, and to act the Part of the best Physician, that the World cou'd ever boast of, in curing those, whose Minds were attended, with innumerable, and great Disorders.

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in force K. Joeds, might lave a Netural Tenaciary, to the Alvanther of the Universe, but go, so to hand and that week Hydropes as work defroy the very Nature of Things

## CHAP. XXXIII.

LET us see, what Celsus edds, Had he had a Mind, says he; to have given a Proof, of his presented Divinity, one would think, he should have VANISH'D, the very Moment, he was nailed to the Cross.

. But this is just for all the World like the idle, and prophane Talk of those, who deny an Over-ruling Providence, and are crocking new Schemes, in their warm, and truitful Imagination, for the more regular Government of the World, and have the horrid Impudence to fay, that had the Affairs of it been left entirely to their prudent Management, the Benefit of the Universe had been more effectually confulted, than now it is, tho many Things in their Hypothesis are possible, but full they add to the feeming frequfarities, that we allow to have happen'd, by their Fancyful Schemes, or they suppose that to be done, which, in some Respects, might have a Natural Tendency, to the Advantage of the Universe, but go, on so many, and such weak Hypotheses, as wou'd destroy the very Nature of Things, and on both Accounts, are perhaps equally guilty, of apparent, and gross Absurdities.

But to return a more direct Answer to Celfus, I might acquaint him, that our Saviour, by Virtue of his Divine Nature, could have disappear'd, if he pleas'd, as soon as ever he was

mail'de to the Accurled Tree

This is self-evident to those, who believe, and know that he was GOD. And 'tis plain to them, who confuls the Gospels, if they don't only rely on their Authority, so far as they imagine, that they serve their turn, and think that all is meer Riction, and Jargon, that makes in the least against 'em. St. Luke tells us, that After his Resurrettion he took Bread, and blassed it, and gave to

Luke 24, Simoti, and Cleopas. And when they V. 31 had tak's it, sheir Eyes were open'd, and they knew him; and be wanish'd out of their Sight.

But I cou'd eafily shew, that 'rwas inconsistent with the Design, which he had, in Coming into the World,

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to vanish, as foon as ever her was crucity'd.

And when we read the History of our Saviour, we must not rest in the bare Literal Sence, as if that were all, that the Holy Ghost design'd. For every considerable Circumstance, that occurs in it, contains, or naturally leads us, to some Mystery, or other, which a judicious Reader, with some

Difficulty, may perceive. ad b'morth

For Instance, the Crucifixion of our Saviour was a Representation, of what is meant by the following Expression of the Apostle , I am trueffy'd with Gal. 2. Christ; And by those other Words, God forbid, that I foun'd glory fave in Gal. 6. the Cross of our Lord Jejus Christ, by whom the World is crucify'd unto me, and I unto the World. His Death was necessary, that we might say, with the Apostle, In that he dy'd he dy'd Rom. 6. unto Sin ouce, and that the righteous, being made conformable to his Death, might fay, with the Apostle, If we 2 Tim. 2, he dead with him we ball also live with him.

So his Burial was design'd, to represent our Conformity to his Death, and our Crucifixion with him, as St. Paul observes; We are bury'd much him,

fays he, by Baptijm into Death.

But

### 172 Ovigen against Celfus.

But I shall give a fuller Acount of his Burial, of his Tomb, and of the Person, that buried him, in a distinct Treatme, on these important Subjects.

At present, I shall only mention, the Linnen Cloaths, in which, Divine Providence did wisely order, that the Body of the Spotless Jesus shou'd be wrap'd, and the New Sepulcher, that was hewn in Stone, or cut out of a Rock, by Joseph of Arimathes, wherein, as St. Luke, and St. John observe, no Man was ever laid before.

It may not be amifs, to confider, whether the Account of the Sepulcher of our Bleffed Lord, which has the Unanimous Confent of Three Evangelists, don't carry with it, fome convincing Evidence of Truth, and whether they, who apply themselves, to the Allegorical Sence of Scripture, ought not to feek for some Mystical Reason, why our Seviour shou'd be laid, in a New Sepulcher, as St. Mathen, and St. John acquaints us, and why it shou'd be such a one, as St. Luke, and St. John men-

laid before him. For twas highly

John 19. requisite, that one, whose seemingly

V. 41. Tragical

Tragical End was grac'd with fo uncommon Circumstances, and such Marks of Honour, that our Saviour, who after he was dead, gave Signs of Life, I mean the Water, and Blood, that flow'd from his pierced Side, should have fomething, that was very remarkable, in his Burial, that as he was free from the least Stain of Moral Impurity, being born out of the ordinary Way of Humane Generation: So his Burial might bear the Marks, of an untainted Purity, which is Myflically represented to us, by the New Sepulchre, in which he was laid, which was not composed, of many Stones, joyn'd together, according to the Rules of Art, but was one entire Piece, cut out of the Rock, made hollow, and every Way adapted for the Purpose. a stand of oroted

I might have made feveral other Remarks, and from these outward Signs have rais'd my Thoughts much higher, in Contemplation of those sublime Things, which they faintly

was going to be crucity it, handerquer

But they would afford fuch vaft Plenty, of most excellent Matter, as wou'd very well deserve a diffinct Discourse, and a considerable Volume by it self.

#### Origed against Ceiple Tragical End was grac'd with to

At present I shall only fay rwas fit or that the, who had delign'd to hang upon a Cross and to dve. like a Manb show'd be bury'd, in such a Manner as was finitable to his Mifter rious Death, and to answer his Charaften to the lafted and a dentity

was free from the leaft Stain of Bue supposed the Evangelists had acquainted its, that our Sevious on nifed, as food as ever he was nailed to the Choise then Cellus, and the Infidels, fd hard is to pleafe 'em! wou'd have come upon us, and have faid. Good Sirs, What Crotchet came into bis Head, that he board frap, vill he was nailed to his Crofs, before he thought fit to vabilby or bow same the to forget, to take this Matter into bis ferious Thoughts before he came to the Place, where he was (budrefully executedate avec mather I

brawago steels most bug i If therefore, they find Fault with the Evangelits ofor not telling us. that our divider wanifold, when he was going to be crucify'd, but giving us an impartial A drount of Matrets. we have more Region to blame them feverely, for nor believing, that our Sevious tofe from the dead, and after his Refurrection, appear'd to his John 20, Disciples, tho' The Doors were fout,

V. 15.

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and gave Brend to two of 'em and vanish'd, as fcon as he had done dif-Courling with 'em all later later

World had more Sence, chan to become Credit to bins, but stury one, for footh,

CHAR XXXIV For St. Mathew has the following

rections of Goorle?

UT I can't conceive, why Celfus Thou'd fay, that our Bleffed Saviour did ABSCOND. What Am ballador , lays he did ever affect to conceal himself, when One won'd think tis plain enough, that his Bufinefe mas to deliver his Embassia and hand a flor

But this is a meer Stander, as is fuf ficiently evident, from the Words of our Saviour, to those, who endeds your'd to apprehend him, I fat daily, Met. 25. fays he, with you in the Temple, and V. 55, ye laid no hold on me.

As for what Celin needlefly repeats, I shall content my felf with the Anfwer, which I have already giv'a.

He goes on, and fays, Did your pretended Saviour in bis Life-Time, teach his Doctrine, in a most Publick Manner, and after his Resurrection, only appear

Origen against Celfus. 170

appear to one Panatical Woman, or some others, who belong a to the fame wretched Cabal, because, when he was living, the World had more Sence, than to give Credit to bim, but every one, for ooth, must believe the Doctrine of the Resurrection of Course?

But that he appear'd only to one Woman is most notoriously false. For St. Mathew has the following Words, In the End of the Sabbath. as it began so dawn , sowards the first Day of the Week, came Mary Magdalen, and the other Mary, to fee the Sepulchre. And behold there was a great Earth-quake, for the Angel of the Lord descended from Heaven, and came, and roll'd back the Scone, from the Door, and fur apon it. A little after he has these Words, Beheld Jefus met them, ( i. e. sthe two Marys ) faving, All hait. And shop came, and held him by the Feet, and worshipped him.

Mat. 28.

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And I have already answer'd what Celfur objects, in the following Words Whom he was crucify'd, fays he, there were Witnesses enough, but when be rofe from the dead, at most be appeared, only to a small Company of Scoundrels.

Origen against Celfus?

I have sufficiently shown, that our Saviour cou'dn't be seen by all, and I shall only add at present, that all Persons were capable at Times, of seeing him, with respect to his Humane Nature; but to discern the Bright Rays, or ev'a the least Glimmerings of his DEITT, was what exceeded the Gapacity of the Generality of Men.

I speak now, of his Humane, and Divine Nature, in Contra-Distinction to each other, and not as having a mutual Reference, and close Connexion.

But pray observe, how weakly Celsus talks, having said, That our Saviour appear'd only to one Fanatical Woman, or perhaps a sew Others of the same wretched Cabal; he adds the soldowing Words, When he was erucify'd, says he, there were Witnesses enough; but when he rose from the dead, he appear'd but to a sew, whereas had be had any Brains, he must have tak'n the quite toutrary Course.

But I wou'd fain know what he means by the latter Words? According to his weak Judgment, our Saviour must have tak'n such Methods, as were plainly impracticable, and Cc grosly

grofly absurd, viz. He must be crucify'd, forsooth, in the Sight but of a single Person, and have appear'd to all Men PROMISCUOUSLY, when he was ris'a from the dead, for those Words He shou'd have tak's the quite contrary. Course, will bear no other tolerable Sence, if I am capable of making a Judgment, upon any Thing.

Our Seviour has acquainted us, with the Person, that sent him, in the following Words, No Man knows the Father, save the Son, and in these Words, No Man has seen God, at any Time; but the only Begotten Son, who is in the Bosom of the Father, he has declar'd him.

He it is, who reveals the Things of God, to his true Disciples, and we endeavour to form our Scheme of Divinity, upon his most excellent Model, who sometimes tells us, that I o'm 1 GOD is Light, and in him is no Dark-

John 4. God is a Spirit, and they that worship V. 24 him, must worship him in Spirit, and in Truth.

And any one, that will, may learn, for what End, God fent his Son into the World, if he will but consult the Prophecies, relating to our Savi-

our,

our, and the Writings of the Etrangelists, and Apostles, and especially the Epistles of Sr. Paul.

He came, to instruct us, in the true, and most direct Way, to Peace here, and Compleat, and Eternal Happiness hereafter, and to take a most BLESSED ADVANTAGE, if I may so say, of the HORRID IMPIETY, and continual PROVO-CATIONS of Impenitent, and daring Sinners.

Celsus being ignorant of this, has the following Words, He same, it seems, to instruct good Men, and to make free, and Monstroussy-large Offers of his Grace,

wit to the vilest Rebels.

Then says he, If he had so Simgalar a Fancy to ABSCOND, what Need was there, I wonder, of a Voice from Heav'n, saying, that he was the SON of GOD. And if he hadn't a Mind to ABSCOND, then why did he suffer, and dye?

Me imagines, I perceive, that the Accounts, which we meet with in the Gospels, are inconsistent with themselves, not being able, with all his pretended Sagacity, to comprehend, or frame any just Idea, of the Design of our Blessed Saviour, which was

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neither to be hid altogether, and so be entirely useless, and a meer Cypher in his Own Creation, nor to have his Bright Side, if I may so say, I mean his DIVINE NATURE KNOWN, to many of those very Persons, who had the Honour, to see him, with

their Bodily Eyes.

The Voice, that came to him from Heav'n, faying, This is my Beloved Son, in whom I am well-pleas'd, isn't faid to be heard by the Multitude, as Cellus's Jew imagines, and the other Voice, which is faid to come from the Cloud, was only heard, by those, who went up, with our Saviour, to the Mountain. For such is the Nature of a Voice from Heav'n, that it can only be heard, by those, for whom God is pleas'd, for wise Reafons, to delign it.

I don't ipeak here, of the meer Vibration of the Particles of the Air, or any Philosophical Account, that may be giv'n of a Voice, but of a Spiritual Senses exercis'd, do's hear God speak, when one, who is deaf, to all the awakening Precepts, of Virtue, and Piety, is entirely ignorant of what is said, I mean, as to any valuable, and lasting Purpose, that it serves.

This

This I think, is a sufficient Answer, to those Words of Cellin, What Need was there, of a Voice from Heaven, saying, that he was the SON OF GOD?

And what I have already offer'd, concerning the Sufferings of our Saviour, is a fatisfactory Answer, I judge, to the following Words, If he hadn't a Mind to conseal his Power, and obscure his Glory, then sure he was born, under a very unhappy Planet, or else he had never suffer'd, and dy'd.

Then Cellus's Jew, is pleas'd to draw a Consequence, which is very unnatural, and unjust. For it do's by no Means follow, that because our Saviour, by his Sufferings, has taught us to bid Defiance to Death it self, therefore when he rose from the Dead, he shou'd have order'd the whole World, to make a General Rendezvouz, and have publickly acquainted 'em, with the Reason, why he left the Realms of Light, and Glory, and thought it worth his While, to come down, into this miterable, and stiril World.

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For this he had already done, when Mat. 11, he faid, Come unto me, all ye that la-V. 28. bour, and are beavy-laden, and I will give you Reft. This he had also done in the long Sermon, which he preach'd upon the Mount, concerning the Beating tudes, and his Discourses on several other Subjects, which are annex'd to it, and in his useful Parables, and frequent Disputes, with the Scribes, and Pharifees. And St. John acquaints us, in his Gospel, with what a Majesty our Saviour spoke, which is nor so much to be understood of the Artificial Colours of Humane Rhetorick. or a graceful Elocution, and happy Gesture, as of those Divine, Important, and Plain, but Commanding Truths, that were the Subject-Matter of his frequent Discourses. And we learn, from the other Gospels, that our

the Attention, and Affections, and rais'd the Admiration of the Lift'ning Audience, many of whom, did, as it were, hang upon his precious Lips, and cou'd gladly have imparted to him their very Souls, if it had been

Saviour spoke, with such a modest Air of Assurance, and such an Uncommon Authority, as always engaged

possible.

Then

Then drawing to a Conclusion, he adds, All that I have faid, has been borrow'd, from your own approv'd Authors, so that I needn't produce any other Testimonies, since the Edge of your own Weapons , is sufficiently thinkd upon your felves.

But I have already shown, that when he directs his Discourse to our Saviour, or to us, he is pleas'd, to interlard it, with Abundance of ridiculous Stories, that I'm confident, the Evangelists never thought of, and it remains, to be prov'd, that we are wounded by our own Weapons, unless his fond Imagination must always pals, for a clear, and sufficient Proof, of one of the greatest Untruths, that was ever broach'd in the World.

pained the Los See, sand And the Pillar Bubbec of sent to deep shoeld to om, and when this I are was declared to am, in a very publical Manner floor ser to especialments drive bear swill bokunning and yet rieu, who were the waneless of accommazing

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### CHAP. XXXV.

THEN Celfus breaks forth into the following Exclamation; Good God! Can we imagine, that a God flow'd come down, from Heav'n to Earth, and yet that Men flow'd refuse to embrace his Doctrine?

But to this I answer, that Moses himself acquaints us, that God did evidently, gloriously, and frequently, appear to the Jows, when Miracles were wrought in Egipt, when they pas'd the Red Sea, and had the Pillar of Cloud, and of Fire, to conduct em, and when the Law was declar'd to 'em, in a very publick Manner, and with Circumstances of the most Awful Solemnity, and yet they, who were Eye-Witneffes, of these amazing Instances of an Over-ruling Providence, and of the Special Care, which Heaven took of them, were guilty of the groffest Infidelity. For had they really, and firmly believ'd what they had icen.

feen, and heard, they had never been fo infatuated, as to have made the Calf, to Have chang'd their Glory, into the Exod. 32. Similitude of an Ox, that eats Grafs; or to have faid to one another, speaking of the Calf, These be thy Gods, O V. 20. Itrael, which brought thee up, out of the

Land of Egypt,

And 'tis too plain, that the Carriage of the Jews, when God appear'd fo often to 'em, and wrought fo many Miracles for 'em, and especially when they were wand'ring, in the Wildernels, as we learn, ev'n from their own Sacred Writings, and their proud Contempt of the Doctrine, which our Bleffed Lord introduc'd, tho' he deliver'd it, with the greatest Authority, and confirm'd it by Miracles, I fay, tis too plain, that the Carriage of the Tems, upon thefe various, and aftonishing Scenes of Action, was owing to the same unhappy Cause, I mean, their wretched Unbelieft are a well right of

And 'tis no great Wonder, that they didn't believe in our Saviner, fince they did but tread, in the Steps of their long-descended Ancestors, for whom they profess to have so profound a Veneration.

which our Sevieur petteranaly a bandt

Marion fliourd, at different Times, he ned by and or nivers War, to the Workings

16

### Origen against Celfus.

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Then Celfus asks, What God, I befeesh you, did ever uppear among Men, and ma'n't credited by 'em, especially if he was so Politick, as to send 'em Word of his Coming? And how cou'd the Jews themselves, as stupid as they always were, be ignorant of a Person, whom, 'tis well known, they had for many Ages expected?

But I wou'd fain know of the Jow, which were the greater Miracles, those that were wrought in Egypt, and the Wilderness, or those that were perform'd by our Saviour, in the open View of his cruel, and malicious Enemies.

If they fay, the former were the greater, then 'tis natural enough to imppose, that they, who have resisted the Evidence of those Miracles, which, in their Esteem, are the greater, shou'd much more despise those, which, they think, are far inferiour to 'em; I mean the Miracles, that were wrought by our Biessed Saviour. Or, if they say, that the Miracles of Moses, and those which our Saviour perform'd, are equal, we needn't wonder, that the Jewish Nation shou'd, at different Times, be guilty of giving Way, to the Workings

of their Horrid Unbelief, in Cafes that on many Accounts, were Parallel.

The Moral Law was first publish'd to the Jews by Moses, who acquaints us, that in those early Times, their Fore-Fathers were chargeable with the fore-mention'd Sin, and many other notorious Crimes. And when the New Law, and Second Covenant was first publish'd by our Saviour, the Fews plainly show'd, by their wretched Unbelief, that they were the genuine Offforing of those notorious Unbelievers. in the Wilderness, and we may justly apply to 'em, those Words of our Savjour, Truly ye bear Witness, that ye Luke 11. allow the Deeds of your Fathers. And V. 48. those of the Prophet, Thy Life shall Dout. 28. hang in doubt before thee, and thou Ibalt fear Day and Night, and shalt have no Afterance of thy Life. For they didn't believe in him, who came to give Life to a World, that was dead in Sin we may cally retort his mis

Sod himfelf ules many Ex-

thofe Words, Wee he nuto you. th our Sansor makes efe of in Colouls. Was water there lavs title

ors in the Law, and the Pro-Mitalian side wave band sati CHAP.

#### CHAP. XXXVI.

X7 HAT Celfu objects farther, in the Person of a Jew, may easily be retorted upon Mofes, and the Prophets. He finds Fault with our Saviour, for exceeding, as he thinks, the Bounds of Reason, and Modesty, when he threatens, and upbraids, and fays, Wo be anto you, and I fore-sell you, which, he fays, plainly intimates, that he wanted Power, to prevail with his Hearers, and is an Argument, that he was so far from being A God, that he hadn't the Common Prudence of a Man.

But we may eafily retort his own Argument upon him.

For God himself uses many Expressions, in the Law, and the Prophets, that found every whit as harfh, as those Words, Woe be unto you, which our Saviour makes use of, in Isaiah 5 the Gospels. Woe unto them, says the ProProphet Isash, that join House to House, Isash s. V. 8. that lay Field to Field. And again, bid. V. r. Wo unto them, that rise up early, that they may follow strong Drink. And again, Wo unto them, that draw Iniquity with Cords of Vanity. And again, Wo unto them, that call Evil Good, V. 20. and Good Evil. And again, Wo unto them, who are mighty to drink Wine. V. 22. And abundance of Instances of the like Nature might easily be produc'd, if Occasion offer'd.

What think you, of that Expression of the fore-mention'd Prophet?

Ab sinful Nation, a People laden with Island r.

Iniquity, a Seed of evil Doers, Chil- V. 4.

Aren that are Corrupters! Don't we meet with as bitter Invectives, in that Chapter, as any that our Saviour ever us'd? Tour Country, says the Prophet, is desolate, your Cities are ibid. V. 7 burnt with Fire: Tour Land Strangers devour it in your Presence, and tis desolate, as overthrown by Strangers.

I might also instance in that Place, in Ezekiel, where God says to the Prophet, Thou dwellest among Scor-Ezek. 2. pions.

### Origen against Celsuci

So that I can hardly think, that Celler can be in Barnest, when he makes his Jew find Fault with our Sectiour, as exceeding the Bounds of Reason, and Modelty, as often as he used such Expressions as these, WOE BE UNTO YOU, and I FOR ETELL YOU. For what the Jew says, may be recorted on himself, since the GREAT GOD do's often speak exactly after the same Manner, and thereby without Doubt, did sufficiently, and as it were, de Novo, authorize our Saviaur, to use that Turn of Expression.

And if there be any Force, in what he farther objects, viz. That our SA. VIOUR wanted Pawer, to prevail with his Hearers; It makes as much against GOD Himself, who is frequently brought in by the Prophets, speaks ing, with the same Air of Severity! and any one who thinks, that the Jew has Cause, to blame our Saviour. for tiling the fore-mention'd Exprelfions, won'd do well. I think, to consider, that we meet with abundance of Very dreadful Exprobrations in Levis tiens, and Deuteronomy, and if the ferre who is oblig'd, to defend the Wrie sings, which Mofes publish'd, can offer any Thing, to justifie the Expresfions,

fions I refer to. We may bring the fame, or much ftropger Arguments. in Defence of that feemingly rigid Practice of our Soviour.

Nay, we can offer more, in Defence of Moses, than the most bigotted Jew, fince our Saviour has acquainted us, with its Spiritual, and Mystick Sence, tho' one, who has any tolerable Knowledge of the Prophets. may difcern, that the GREAT GOD can't be faid, to exceed the Bounds of Region, when he uses such threatning, and upbraiding Expressions as thele, Wo unto you, or, I fore-tell you, and 'twou'd be horrid Blasphemy to fay, That the All-wife Being takes fuch improper Methods, for the Conversion of Sinners, as argue, that he wants the Common Prudence of a Man, as Celfus makes our Saviour to do.

The Christians, who hold, that twas the fame God, that spoke by the Prophets, and by our Bleffed Soviour, can give a rational Account, of those Threatnings, and direful Exprobrations, which we meet with in the Scripture: And because Celsus pretends, to be so great a Philotopher, as well as to nicely vers'd in the Opinions, which the Christians hold, I Chall

192 Origen against Celfus.

shall just touch upon a few Things, that I think, very naturally occur.

I wou'd ask him, whether Mercury in Homer don't take such Methods, as were proper, to bring Uliffer to a Sense of his Duty, when he says,

Hom.Od. Wretch that thou art! what makes thee lib. 12. (rove alone?

For 'tis the Part of Syrens, to fawn, and flatter, who,

Hom.Od. \_\_\_\_ fit and chaunt mong dead Mens lib. 12.

V. 345. (Bones.

And speak after the following soft, and soothing Manner,

Hom.Od. Ulysses, Glory of the Greeks, draw near.

How then can he have the Face, to say, that when the Prophets, and our Saviour, say, Wee unto you, to wean the Minds of Men from their beloved Lusts, they hadn't a serious, and compassionate Regard, to their precious, and immortal Souls, which they wou'd fain rescue, if 'twere possible, with a Kind Cruelty, if I may so say, from the ever-burning, and intolerably - scorching Flames of the Infernal Lake.

But

But, perhaps, he dreams its requisite, that the Gress God, or any other Person, who bears the Characters of Divinity, shou'd merely consult the Dignity, of his own Excellent Nature, and act in such a Way, as wou'd not be agreeable to the Capacities of Men, nor proper to perswade their Wills, and engage their best Assertions.

And how ridiculous do's he render himself, when he says, that our Saviour wanted Power to persuade? I cou'd produce many Parallel Instances, from the Writings of the Jewish Prophets, and of the Greeks themselves, and know very well, that some of the most Famous of 'em all, were unable to prevail with their Enewies, their Judges, and Accusers, to leave their Vices, and apply themselves to the Study of Philosophy, as a happy Introduction to a regular Course of Virtue.

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CHAP

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## Origen against Celfus

de, that the trac God or any other

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## CHAR XXXVII.

THEN the Jew, in Conformity to the Principles of Judaism, says, We hope for the Resurrection of the Body, to Evernal Life, and shall be abundantly convinced, of the Possibility of it, by the Resurrection of the Expected Messiah, who will be the Glorious Pattern, according to which, we utso, shall be rasted from the Dead.

But Pin apt to think, that the Jone will hardly grant, that their Meffish will be the Pattern of their Function

Resurrection.

However, if they really think so, and don't scruple to talk like Celsu's few, I shall ask one Question, that may serve for an Answer, since he undertakes, to consute us, by our own Authors, how comes it to pass, that he has read those Passages, which he thinks, make for him, but seems to have never read, any Thing of our Saviour's Resurrection, at least to be ignorant

Origen against Celsus

ignorant of his being the First-Rorn from Coline Dead; or can there he nothing in the Scripture, but what he's willing shou'd be there? But since the Jew acknowledges the Resurrection of the Body, 'tis needless to bring Arguments, to prove it, (whether he do's in earness believe it, and is able to desend it, or no and therefore, as to this Matter, I shall return him no farther Answer.

# CHAP. XXXVIII.

and sporters trunts, and service their fairting Spiles, and toppers, and com-

THEN says Celsu's Jew, Where for God's sake, is this pretended Mediah, that you make such a Stir about; for we mant sady to see him and are ready to embrace his Doctrine?

But we may ask him every Whit as well, where is that Glorion Person, who spoke by the Prophets, and wrought so many Miraeles, to confirm the Law of their Celebrated Moses? I say, where is he, that we may see him, and may believe, that D d 2

### Origen against Celsus.

you are God's piculiar Heritage? You won't lay, I suppose, that Almighty God appear'd always to the Jews themlefors. And why may not we be allow'd to take the same Method, in Defence of our Saviour, who once rose from the Dead, and did so powerfully work upon the Minds of his Disciples, that their lively Hope of a Glorious Resurrection to an Immortal Life of Inconceivable Happiness, and spotless Purity, did revive their fainting Spirits, and support, and comfort 'em, under the most grievous Torments.

Then he fays, Did this Presender come down from Heav'n, on Purpose that we might rejett him? As if he were fond of the Basest Affronts, that cou'd possibly be offer'd him.

I answer, No: but he foresaw, what Treatment he shou'd have, and fore-told the Unbelief of the Jews, and made use of it, as a Happy Occasion of the Calling of the Gentiles; Unhappy, Unhappy indeed for them, but very happy for m, who are not of the Posterity of Abraham.

For their Fall, (as Divine Providence was pleas'd to order the Matter) was the Rifing of the Gentiles,

25

Origen against Celfur.

as the Prophetical Psalmist speaks, A Psal. 18. People, whom I have not known, shall serve V. 43 serve me. As soon as they hear of me they shall obey me. And as the Prophet Isaiah says, I was sought of them, sa. 65. that ask'd not for me: I am found of V. 1.

them, that fought me not.

We know, what a Series of Temporal, and Dreadful Calamities the Crucifixion of our Saviour has entail'd, if I may so say, upon the Jemilb Nation. And their Mouths wou'd be for ever stop'd, shou'd we upbraid 'em (but God forbid, we shou'd ev'n feem to infult 'em ) and shou'd we demand of 'em, as we very well may, whether the Dispensations of Divine Providence toward 'em, don't bear the Awful Marks of his Severe Displeafure, and whether Almighty God didn't take a most unaccountable Method, if his Delign were, to show the World, that the Jews were full his peculiar People (tho' too far from being zealous of Good Works ) when he fuffer'd fuch grievous Calamities to befall 'em, when their Merropolis was tak'n, and they were at once depriv'd of their Magnificent Temple, and all their Pompous Worship, and whatever they cou'd offer, to allay the Native Darkness, of this MTSTE-RIOUS SCENE of PROVI DENCE , Dd'3 . TON

Origen against Celfin.

DENCE, it might be largely infilted on, and improved to very valuable Purposes, by the Christians, who admire the Wife, and Deep Design of GOD, to make Use of the Horrist Impret, of those very Persons, who were Once his PECULIAR PEOPLE, as a Blessed Occasion of calling them, who were Strangers to the Covenants, and had no Right to the Glorious Promises, islands to the Messac's Kingdom.

This was fore rold by the Prophets, viz. That GOD won'd take an Advantage by the Sins of the Jews, not merely to call any fingle Nation, but to felect some Persons, from all Parts of the Earth, that having Chosen the Poslish Things of the Morla, he might give an ignorant People very clear Discoveries of important Truths, taking his Kingdom from the Jews, to bestow it on the

Despiled Genisles.

And I shall quote one Prophecy, concerning this surprizing Turn of Providence, which is in Deuteronomy, where the Prophetical Historian introduces GOD, speaking after the troduces GOD, speaking after the troduces Manner, They have mov'd me so Jealouly, with that which is not GOD, shey have prook'd me to Anger, with their Vanities: And I will

MOVE

move them to Justonie, with thefit, what are not a Reaple, I will provoke em to Anger, with a foolist Nation.

Men of R aton, that he had to deat write I confeis, the Worder would tention abase. But the preaself Part by his work would of Reston, and

State best than Brees, in a Humana State of A. Is. quant Deco

that Account 'twes far more dil-

The Northe Jen concludes with the following Words, Wa fee, therefore, fays he, that he was a Man, like one of m, as we had Reason to believe, both from Reason, and Experience.

But I can't for my Life conceive, how our Saviour, if he was no more than a Man, cou'd eyer be so weak, as to imagine, that his Doctrine wou'd obtain, and much less meet with the desir'd Success, that the shou'd honourably surmount all Difficulties, and Dangers, and prove in the Event superiour to the United Force of the People, Senate, and Emperors of Rome, and all Foreign Potentaies. If we don't allow, that he had a DIVINE, as well as a HUMANE NATURE, how can we account for his making Dd A

### the Original against Celfus

fo many, and fo remarkable Converts, on a fudden, when the Diadvantages were fo great, which he labour'd under? Had they all been Men of Reason, that he had to deal with, I confess, the Wonder wou'd sensibly abate. But the greatest Part by far were void of Reason, and little better than Brutes, in a Humane Shape, and which is worse, were Slaves to their unruly Passions, and on that Account 'twas far more difficult to reclaim 'em from their exorbitant Vices'.

So that we must resolve this Matter, into his being the Wisson, and the Power of GOD, let the Unbelieving Jews, and the Learned Greeks, gnash their Teeth, as much as they please, or produce what they can to the contrary.

od And I might hay, that Infrances of his Divine Power are not wholly wanting, ev'n ar this Diffance of Time of a very bas

We shall therefore not only continue by the Assistance of the Holy Spirit, no believe in God the Father, according to the Doctrine of his ETER-MAL SON, but shall also be excited,

### Origen against Celfus

by a Holy Ambition, to endeavour to convert the ignorant Heathensl to the Christian Faith, while they by all Means will have it, that we truly are the Persons, whose Ignorance deferves highly to be pity'd, (tho' we know very well, that the Case they commiserate is in Truth their own) and they give it out, that we are guilty of Imposture, whereas they do but condemn their own frequent, and most apparent Practice.

I am sure, if we lead Persons aside, 'ris a very Happy Seducement, since the Eternal Welfare of their Better Part is Honestly aim'd at, and Effectually consulted by us, who are honour'd sometimes with being Instruments, in the Hand of ALMIGHTT GOD to reclaim 'em.

By the GRACE OF GOD, with which, our fincere, and carneft, the weak Endeavours, do concur, they are prevailed with, to leave their former Intemperance, or at least make fome flow, and imperfect Advances toward the contrary Virtue, they leave their unjust Dealing, or at least approach to the Confines of Justice, they renounce their Superstition, and Folly, or at least are conducted,

Ongen against Cellus.

ducted into the High-Way, if I may
to fay that leads to the MOST
SUBLIME, and MOST USEFUL
WISDOM, They leave their Counardly, and Sordid Temper, and are
inford with the NOBLEST KIND
OF COURAGE, which appears, on
all just Occasions, but of pocially
when they are called, to lay down
their Lives, and feal the Truth of
their most Holy Religion, with their
warmest Blood.

To conclude, without Doube, our SAVIOUR is already come, who was exprelly foretold, ev'n by the swip Prophets. My Amagonist therefore did not a little discover his Ignorance, in making his Jew fay, Thu A CERTAIN PROPHET foretold the Coming of the MESSIAH.

But because Color, who brings in his year, speaking, as he imagines, agreably to the Principles of Judaism, thinks fir, that he mou'd break off here, the indeed he adds a few Things, that are not worthy to be mentioned.) I shall here put a Reriod to my SECOND BOOK.

har freh

. Juffree, 1. . Testouries ther Superfix bank, and solve or at leaf are con-

And if I may but have seasonable, and suitable Affistance from above, I shall endeavour in my THIRD BOOK, to answer some remaining Arguments, if they may be so call'd against the CHRISTIAN RELIGION, which Celsu thought sit to use, and endeavours with all his Might to maintain.

### FINIS.